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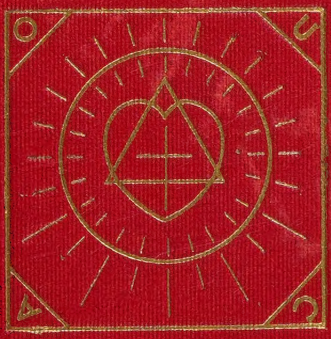

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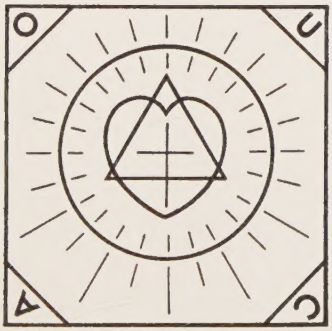
by

HANNA JACOB DOUMETTE



Author of "The Sun of Higher Understanding", "The Mighty I"

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PREFACE

There is a certain goal that humanity is seeking through its natural living and divine impulse. It is immortality.

There is a supreme ideal that humanity is worshipping through the illumination of its consciousness. It is Eternal Truth.

There is a divine unfoldment that humanity is experiencing through its system of existence. It is the divinity of man.

There is a soul quickening, a mental enlightenment, and a spiritual resurrection that humanity is approaching through its inner feeling, understanding, and willing. It is liberation.

This goal is reached through communion with the Universal Intelligence, attained through psychic development, spirituality, and co-operation with the Great Invisible Lords of Creation and the life-forces and laws that underlie nature and evolution.

There is no way to sever our relations with the invisible world and still continue to live, progress and procure immortality. If man dismisses the spiritual and soul forces and endeavors to live, he resembles a tree that attempts to exist without any roots, severing its attachment with the light and life forces.

PREFACE

In our heart there is devotion to what is beautiful, glorious, immutable, noble and everlasting. It is our consciousness of the True Self, that inhabits the sanctuary of our soul, mind, and spirit and manifests through nature, creation, daily life and achievements. Only through oneness with its divinity can the Eternal Self live its sublime love in our hearts and speak its word of harmony and comfort through our friendship, goodness and universal co-operation.

To become one with the Divine Self we must approach its holy of holies through the spirit, and not through physical channels with their labels of polarity, division, greediness, and strife. In the physical world the Eternal Self is crucified and entombed. In the spirit it is resurrected.

Although we enjoy innumerable blessings and are able to live physically after the pattern and laws of the mind, still physical development, culture, science, philosophy, art, and inventions are insufficient. They fail to guide the human ship to the shore of immortality and the heaven of the Eternal Self.

Even in its highest development physical mind and intellect do not free man. On the contrary they limit him entirely to apparent life. Freedom is found only in the Christ Mind, which we attain as intuition through spiritual communion and love to God.

Physical laws and avenues of living, physical culture and intellect, are unable to fulfill the demands of the spirit. They fail to satisfy or develop the soul, and do not further the race in attaining true

happiness and liberty—oneness with God and immortality. They are unable to endue with universal consciousness, divine love, eternal well-being and perfection.

If we are to carry civilization to its destined peak, our intelligence needs higher inspiration, heavenly exchange and enlightenment. For its actual and constant growth our soul demands spirituality, virtue, morality, righteousness, supreme character, inner human life, love and eternal goodness. These sublime powers are the product of divine and religious thinking, feeling, and living, launched upon the sea of physical evolution as spiritual realities and manifestation.

The physical world—its civilization, laws of living and action—is only a school that expands our mental and spiritual consciousness. It is given us for the sole purpose of inner unfoldment and for the manifestation of the Son of God—man made perfect.

In order to achieve we must create a direct connection with the invisible world and with our own spirituality. In developing the within we transform the without, manifesting magnificent construction adorned with the perfection of the spirit. In developing and mastering the inner life man will be able to control the elements. It is an indisputable fact among divine scientists that if humanity perfects its inner constitution and consciousness and ennobles its living, at once with that transformation the world will experience an entire atmospheric

change. Its surrounding etheric and elemental forces will behave according to perfect order, serving man's well-being.

Nature, with its elemental spirits, entities and forces that belong to the circle and cycle of our planet, always administers what is in the spirit, mind and soul of humanity. Nature is only a mirror that reflects what is in the mind and will of man and the invisible lords.

* * *

The true development of the race is spiritual, mental, and psychic. The physical is the inevitable outcome of these conditions. Shedding the light of true reason upon the above mentioned fact, we are convinced that to arrive at our human goal and the glory of our divine return we need the quickening of the Christ's impulse and consciousness. This is attained through direct communion with the Spirit of All as our heavenly Father, with the Christ as our Eternal and Absolute Self, and with heaven as our true abode. It is vital to know that through our divine origin the Christ Spirit dwells in our being as our identity, and rules our whole existence and evolution as its God.

Beyond contradiction what is destined to liberate humanity from the chains of the Lucifers and Ahrimans is the Christ impulse and consciousness secreted in the depth of its existence, and not physical civilization. True advancement of our civilization is

unattainable without the quickening of the Christ impulse and consciousness in the human heart and volition. In truth what will rescue our present civilization, and bring the great transformation of the human order and the elevation of the world, is liberation of the Christ impulse and the resurrection of His spirit and consciousness in our life and being. To realize this supreme triumph we must practice spiritual willing, thinking, feeling and living, enjoyed through the religion of Spirit and Truth.

This quickening and revelation is created through spiritual meditation or prayer. It is realized through supreme devotion and universal love, consciousness and living. At the same time we must realize the brotherhood of man and effect perfect manifestation of our will, thoughts and feelings through renounced action.

Beside glorifying the Inner Dweller, this exalted human achievement also transmutes the physical consciousness and immortalizes the race, rendering it the *Sun Humanity*.

If we are to enjoy rejuvenation and regeneration, if we are to experience peace, happiness, prosperity, and immutable well-being, we must adorn the physical with the spirit. We must extend immortal life and enlightenment to the physical, uniting heaven and earth, and rendering it a planet worthy of the children of God.

PREFACE

In submitting this book the aim of the author is to present to the seekers of truth a path that leads directly to the spirit and to human liberty. If this book will aid us to understand the laws of the spirit, and inspire us to live its sublime virtues as the character, principles, and light of our civilization, its eternal purpose will be realized.

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CHAPTER I

O CHRIST EVER-GLORIOUS!

Beloved, it is a blessing to come to Thee.

It is a sacred benediction to be in Thy transmuting presence.

When the heart throbs with devotion, it is an exalted happiness dedicated to Thy redeeming love;

When the mind is filled with adoration, it is Thy dazzling Sun that shines through its illumined realm;

When the soul is intoxicated with love, it is triumph to know that Thy Name is the cup and the wine.

Beloved, I come to Thee with the treasures of my destiny, with my unfailing worship.

As the connoisseur displays his precious gems, so one by one I reveal my sacred secrets to Thy divine vision.

I come to Thee with a heavy heart, to confide it to the heavenly shelter of Thy tender love.

In that eternal Paradise I am assured of bliss unspeakable.

Adorable One! Upon the living sea of personality only in Thy ship of salvation am I able to reach

the haven, to share the bliss of universal consciousness.

Saved, yet enchanted by Thy glory, I gaze to the depth of Thy celestial orbs, psychically drinking from the fount of immortality.

Their light of love and healing, O Heavenly Saviour, transports me to the glorious Sun of Thy being.

Their life-giving light fascinates and inspires my vision, my mind, my imagination.

Their transcendent magic silently stirs the divine origin of my soul.

Beloved, with homage supreme I sit at Thy holy feet, listening enrapt to Thy divine philosophy—the unsearchable science of life everlasting.

From Thy Living Word I drink the elixir of ever-redeeming wisdom.

At Thy side, O Beloved, my soul enjoys Thy sublime and adorable presence.

At Thy side, O Light of my Heart, I become the spirit, the theme and the immortal song of happy love.

Beloved, with immutable devotion I partake of Thy love-feast.

With spiritual hunger for eternal truth, with my soul thirsting for holy love, I share Thy bread and sacred wine.

I feast my spirit and quench my soul with Thy Christ bliss.

With Thy Christ impulse I irradiate my understanding, O Lord of Life! O Beloved of the Sun Kingdom!

* * *

Although it is in Thy power, Thou doest not shame the morning.

In truth through Thee it is adorned with loveliness. Through Thee it is animated with virgin love, living lustre and chaste beauty.

Although it is within Thy dynamic will, Thou doest not efface the sun.

In truth through Thee it is endued with dominion and glory. Through Thee it is enriched with life-giving aura, mysterious, infinite in radiance.

While Thou art the cosmic soul of beauty and perfection, through Thy everlasting love and sacrifice Thy soul is wedded to my soul, blessing the world with a virgin conception.

While Thou art the spirit of freedom and wealth, through Thy omnipotence Thy spirit is bound to my heart, quickening my eternal virtues.

O God of Harmony! O Sun of my Understanding! Only through Thee my being procures immortality, only through Thee am I blessed with the consciousness of the Gods.

Beloved, although submerged in Thy holy presence, my soul sings Thy celestial verses of happy love.

Although bewildered beholding Thy dazzling sun, from Thee my mind draws its eternal light; from Thee my mind weaves its creative inspiration.

In the sacred silence of my heart I call Thee, although Thou art the Holy Spirit of that transforming communion.

In the shelter of Thy arms I long to rejoice in my love—Thou art my Redeemer.

In the heaven of Thy arms I long to confess my loneliness—Thou art my life everlasting.

O Beloved of my bewilderment! O Beloved of my intuition!

Beloved, I come to Thee friendless, in Thy abode to be blessed with unchangeable, inspiring friendship.

I come to Thee spent and weary, to rejoice in Thy infinite, quickening and life-giving omnipotence.

I come to Thee with a clouded vision, at last to meet my Initiator, at last to behold the Sun of everliving intelligence of life.

I come to Thee, the prodigal son, the wayward wanderer, to know Thee, my love, my Saviour, my triumph, my divine return.

Beloved of my Heart, in Thy love I know myself the sun of truth and virtue. In Thy love I am made the soul of the creative good.

Beloved of my Heart! let not my descent stand between the altar of divine acceptance and my earthly ego.

* * *

What is life without Thee? What is love without Thy transmuting unity? What is liberty without being one of Thy humble subjects, O Saviour of the World?

What is consciousness without the soul of Thy goodness? What is being human without the Eternal Lover of man? What is evolution without its Christ Spirit?

Without Thy descent mankind would have wandered aimlessly from day to night, and from night to day, lost in physical phenomena.

Without Thy descent mankind would have robbed the fruit of action of its precious divine purpose.

Void of Christ consciousness, swimming to and fro in the giant sea of evolution it would have sunk life's substance and the right to the ranks of the Gods.

Heavenly Beloved, life and death fail to stand between us; heaven and earth cannot separate us.

Creation through its absolute purpose binds and proclaims us one eternal song.

Through Thy descent, life finds its glory; through Thy ascent, life attains its goal.

O Spirit of Universality! Thou hast conquered death through will, love, and mind absolute.

In heaven I behold Thee as my Eternal Self and Thou knowest me as Thy Christ being.

In earth we live victorious, supernal. In its plane of polarity we are inseparable.

In heaven we are pronounced the Christ of man and the Christ of the Father.

In earth we are the spirit manifesting in flesh, immortalizing its consciousness, love and beauty.

In creation we are the Son of God sitting upon the throne of righteousness, ruling supreme in the heart of Eternity.

O Christ of my Redemption! Thou hast ascended only to live in my heart as its resurrected Lord.

It is said Thou art afar, yet Thou art closer to me than my consciousness.

It is said Thou art universal, yet I know and love Thee as my individuality.

In Thy regenerating presence I feast upon peace, love, harmony and freedom.

Upon Thy Christ path I travel from enchantment to enchantment, from glory to glory.

Absorbed and submerged, I find myself exalted in Thy infinite love. I know myself only in the regenerative White Light of Thy holy countenance.

Thou art the morning of my life, its twilight and spirit of immortality.

Thou art my sublime measure and infinite height.

Thou art my identity, O Christ, ever-glorious!

CHAPTER II

THERE IS LONGING

There is longing within my heart for Thee.

Am I in love? Yes, in love with Thee.

Is it madness? Madness supreme. Where is the sane among men?

Does love honor logic? Is love bound to reason? Does love calculate?

Has love any choice? Is not love the oneness of life and being?

Within the divinity of my being, within the secrets of my immortal spirit, within the divine flames of my aura, there is longing, longing, constant longing, Blessed Lord, for Thee.

There is sadness in the atmosphere—my soul is dreary. My spirit has wandered from the goal.

My heart is heavy with the chain of matter and form—the chain that binds not, the chain that hinders. The ponderous chain of time and space, the chain of evolution, surrounds me. I am left on earth a lonely stranger.

Even in this self-imposed defeat, Blessed Lord, there is longing, longing, eternal longing for Thee.

The night is still. The stars are gathering in worship. Their music chimes celestially. The moon is offering her devotion, the song of night.

With gladness the day is resurrected. The morn is bathing happily in the fount of the God of Light. The sun is flooding the world with illumining resplendence.

The majesty of the night and the glory of the day I am watching.

In it all, O Heavenly Beloved, in it all I see only a divine longing, an all-consuming longing, an irresistible longing for Thee.

Can it be that I am defeated? Can it be that I have lost my way, yes, even the Holy Self?

One thing I seem to know, of Thy love I am unworthy.

Then why, O Supreme Beloved, why in this pitiful love of mine, in this limited form of my consciousness, find I a crushing longing, an overwhelming longing, a longing that grinds my personality, that dissolves my soul, urging me to Thee?

My heart is quickened—I am calling Thee.

I seek Thee in the glory of Thy creation.

In the beauty of the manifest and in the heart of Eternity, I unite with Thee.

In the world of expression I love thee—Thou dwellest in my spirit.

In the realm of the invisible I know thee—Thou art the Lord of my soul.

There is longing that rends the veil; there is longing that pierces the utmost depths of my life; a longing that reveals the ego and renders me one with Thee.

In victory or defeat Thou art with me; Thou art enthroned in my consciousness.

In happiness or trials I realize Thy presence; Thou art the absoluteness of my unfoldment.

In victory I know Thee as the Lord of my triumph.

In defeat Thou art my Deliverer, the Saviour of my soul.

In happiness I am exalted in Thee.

Thou transformest my trials to life glorious.

There is longing, there is longing—longing that through the enchanting melody of eternal love translates me to Thee.

Heaven with its gods and angels informs me of Thy power.

Earth with its evolving creation reveals Thy eternal presence.

The dazzling light of Thy love dismisses heaven and earth from my consciousness.

In the dazzling light of Thy love my soul knows and worships Thee.

In it all, Heavenly Beloved, I know Thee, my World, my Life, my All-pervading Self.

There is longing in my Heaven, there is longing in my Earth, there is longing in my All-pervading Self, O Sublime Beloved, for Thee.

I tread the path, a wanderer lost in adoration.

My spirit is enkindled with Thy love; my mind roves silently from Thee to Thee; constantly my soul sighs in supreme worship to Thee, offering as holy incense the life treasured in me.

Burning sighs! Imploring sighs! Sighs that hold a wandering soul. Sighs that leave no choice, that dissolve the heart, that consume the consciousness.

In them there is longing, spontaneous longing, mysterious longing, for Thee.

The wayfarers eye me—some shrewdly, some kindly, some askance.

Some seem to view in me a rejected lover, others a lonely dervish, others a dislocated self.

Some seem to see in me a derelict who has lost the battle of life.

None is willing, O Beloved, to discern in me the soul that is seeking his God, the returning prodigal son.

None is willing to imagine that a spiritual longing ignites my being; the longing of a lonesome lover, a natural longing for Thee.

Longing for Thee, I am melancholy.

My heart seeks Thee through humble devotion. A pain, astral and mysterious, grips its light region.

My soul is encountering sadness; the beautiful, sweet, precious sadness of the lover.

Strange relation! Inward, irresistible force drives me to Thy love—it is incurable, it is bewitching.

Facing its divine authority, I fail. I yield helplessly; I surrender to Thy grace.

In the core of my consciousness, in the cause of my being, O Spirit of Life, there is longing, unutterable longing, longing for Thee.

Am I happy? Sublime happiness floods my being, and the life of others. Sad happiness indeed. It is the result of sacred love to humanity, and living knowledge of the hidden mysteries.

To be Thy messenger is to be a master of compassion, a renouncer of self-seeking ego.

It is Thy heavenly grace, Thy bliss supreme. For Most Adored Spirit of Truth in that life of liberation and beatitude, my soul bears longing, spontaneous longing, a divine longing for Thee.

Aware of Thy presence, I am glad; knowing myself, I am sad.

With supreme worship, adoration rare, I open the spirit of my being. What is there? Thy will, Thy love, Thy consciousness.

There is longing in that will, there is longing in that love, there is longing in that consciousness, O God of my Being, for Thee.

My mind is bewildered; my spirit is calling Thee.

My soul is on the verge of departing. With all my life I want Thee.

My strength is deserting; but I trust in Thy power.

My fervid sighs in the heat of their eruption fail to reveal the love secreted within.

Within my spirit-heart, Beloved Christ, there is longing, eternal Christ longing, longing of the crucified-resurrected one for Thee.

The whirlwind of life is blowing. Life never blows in vain.

My egoistic self has lost its garment; in its nakedness I sense a hidden shame.

There are moments of hope—when my mind dwells on Thee.

There are moments of ecstasy; there are moments of distress.

Meditating upon Thy love, I am lost in adoration. Drinking Thy cup, my soul reveals itself to me.

In the light of my heart my Beloved resurrects a magic longing—longing that consumes the self, glorifying its nakedness; longing that transmutes the ego to Thee.

I meditate, thinking of Thee. I devotedly pray.

I enter the infinite silence, uniting with Thee.

In my love I cancel my *I*—I live in Thee.

In the mystery of my being there is an inscription —Thy sacred Name. Upon the tablets of my heart I decipher its meaning.

O Blessed One, in it all I find that there is longing, outwelling longing, O Beloved, a blissful longing for Thee.

In the kingdom of the without, and in the life of the within, I behold Thee, I worship Thee.

Reverently I turn to the sky; Thy presence there I feel.

I search within my life; there I am conscious of Thee.

Psychically I behold the sun; Thy glory there I see.

Within my spirit, O Divine Father, I commune with Thee.

Through the moon of my harmony, I am bewitched with Thy love.

Within my soul there is divine infatuation.

In the heart of my heart, and in the spirit of all existence, O Lover of my Soul, there is longing, longing, my only Beloved, innate longing for Thee.

My life is transformed; I am one with Thee.

I am transfigured; I live in Eternity.

My heart, the Mount of Initiation, with love divine and free, to the center of my form danced mystically on its way to Thee.

My world is no longer an arena of cause and effect; it faces no opposition.

My life is no longer the domain of birth and death. It is Thy glorious mission.

In Thy consciousness I know myself; yet even in this Christ benediction, there is longing, longing, an insatiate longing for Thee.

My life is composed of love, beauty, and happiness; a life of will, wisdom and liberation.

In it I behold Thy hallowed Name, Thy will's manifestation.

It knows itself as Thy kingdom, wholly conscious of Thee.

Thus by nature of Thy infinite love, Blessed Deity, there is longing, longing, divine longing, within my life for Thee.

CHAPTER III

TO THE MASTER OF GOLGOTHA

Blessed Lord, in Thy holy presence I open my heart that Thy sacred blood may flow into my being, rejuvenating my existence.

O Lord, let my spirit absorb its regenerative fluid, its soul of wisdom, light, love and salvation.

It is the living wine of life, the nectar of divine love and immortality.

It is the Spirit of Truth condensed in the soul of humanity and concentrated in its holy form—the individual consciousness of Christ Jesus.

Abstaining from the life of the world, Blessed One, I hunger to be hallowed and made one with Thee.

Through higher understanding and sanctifying love, I yearn to partake of Thy sacred bread, Thy universal individuality.

It is the bread of life eternal, the consecrated form of Christ that quickens the constitution and illumines the consciousness.

Beloved Saviour, my soul is languishing; it is reduced to utter insignificance. Its lotus petals are scattered upon the humble ground.

As the rose tossed upon the common ground is subject to the mercy of the passersby, so my soul, Holy Beloved, has been torn from the bosom of heaven, and thrown to the thorny road of apparent life, to face the darkness of the earthly ego in the valley of illusion.

Divine One, is it possible that one of your Angels of Mercy in passing will gather the withered petals of my soul to burn as incense upon the altar of Christian worship, or to distil their fragrance to pour into the sacred water of baptism?

Or, Holy One, perhaps some Good Samaritan upon his way to Thee will charitably gather them petal after petal for the sacred chrismal, making a holy oil, sealed by Thy Name, for the healing of bleeding hearts.

Or possibly a wandering Magdalene, seeking Thy love and grace, will be destined to find them, and on the day of days, the holy Christ feast, will kneel and anoint Thy sacred feet with their precious essence.

O Lord, is it true that from treading this blessed earth I have become unable to love Thee as love is in heaven?

What shall I do? My heart is in agony. My soul is disturbed. I fail to discern through my confused mind. My spirit has forsaken me.

Supreme Beloved, is it true that because of my mortal body I am prevented from pouring forth my

whole life, my adoring love, my ardent worship and my fervent devotion to Thee?

Then Blessed Lord, one by one may I lay my whole life, my adoring love, my ardent worship and my fervent devotion at Thy feet, that from the Day of Golgotha until the eternity of salvation will tread earth?

Beloved, what a transforming attainment!

* * *

Holy One, heaven and earth find Thee in my heart as their oneness.

Angels and men know Thee in my soul as their eternal goal.

Nature and creation declare Thee in my spirit as their creative power.

Invisible and visible life adore Thee in my being as their immortal truth, universal harmony and ever-redeeming love.

What a revelation to feel Thee in my being as its inner reality!

What glory to understand Thee in my mind as its cosmic, creative light!

What victory to realize Thee in my soul as its only Saviour!

What grace to know Thee in my spirit as its identity, as its supreme will!

Thou surgest in my blood as my Higher Ego. Thou art my goal of being human.

Celestial Beloved, I worship Thee in the holy temple of my form. My heart is the altar; my consciousness is the sacred incense; my soul is the offering; my spirit is the fire of acceptance; and I am Thy priest of devotion.

I worship Thee through the beauty of the world.

I adore Thee through the Truth of living.

I know Thee through immutable love.

I surrender all in all to Thy majesty in the vastness and perfection of the universe.

Celestial Beloved, Thou art my only redeemer, my Christ Self.

Through Thy mind I am made intuitive.

Through Thy soul I am made holy.

Through Thy consciousness I unfold from glory to glory.

Through Thy will I realize hope upon hope, to heaven infinite.

Thy Spirit is my Truth Eternal.

* * *

When my soul travels onward from the consciousness of cause and effect to the heaven of immortality, wilt Thou, the Master of Golgotha, the transmuting Christ, wash its sins away?

Wilt Thou, my Divine identity, redeem my earthly discord with the living substance of Thy sacred blood?

Holy One, wilt Thou liberate the memory of my soul, transforming it through the power of the Godhead?

Blessed Lord, today I open my heart that Thy precious blood may flow into my being, renewing my life, my constitution and consciousness.

Through Thy Holy Sacrament I am crowned with true Christ rebirth; I am made one with Thee.

As the child returning to his mother's loving bosom discards the faded flowers whose freshness a while ago fascinated his soul, whose fragrance revived his celestial memory, whose possession composed his happiness, so, O Holy One, today petal after petal I have cast my soul—my personal self—upon the common earth, never to take it back unless through Christ's holy love, through Christ's resurrection.

CHAPTER IV

THE PRAYER OF THE GRAND MAN

Praise be to the Spirit Almighty! I open my spirit, mind, soul, and physical constitution and consciousness to His Divine Intelligence, that pervades all, sustains all, and renders all perfect and immortal.

Praise be to the Father of my being, the God of my divine identity and perfect expression, the spirit of my life, will and glory.

Praise be to the Spirit Christ, my Higher Self, my true identity glorified.

Praise be to the Holy Spirit, the Universal Mind, the cosmic soul. I know Him as the Spirit of Truth. I live Him as my inner life, my divine soul, my infinite consciousness.

I bless the Lords of life, the cosmical creators, with the divine bliss and eternal peace of God.

I bless the Master of Golgotha, the Saviour of the world, with the divine bliss and eternal peace of God.

I bless the masters of humanity, the leaders of human mind and evolution, with the divine bliss and eternal peace of God.

I bless my own teachers, visible and invisible, with the divine bliss and eternal peace of Christ.

I bless all the messengers and devotees of Truth with the divine bliss and eternal peace of Christ.

I bless every spirit around me, visible and invisible, with the divine bliss and eternal peace of Christ.

I bless all existence, all kingdoms of life, visible and invisible, with the divine bliss and eternal peace of Christ.

I bless all creation and every creature there is with the divine bliss and eternal peace of Christ.

I bless life, its impulse, purpose, essence and expression. Life is the manifestation of the Will, Wisdom and Love of the Spirit of All Intelligence and Being. I bless life with the divine, infinite, omnipotent presence of God.

Life is Truth, Perfection, Love, Oneness and Reality. In its consciousness I enjoy Immortality.

Life is Good, Purposeful and Prosperous. In its vibration I know Peace, Happiness, and Blessing.

Life is Harmony, Power, Light and Beauty. In its kingdom I experience Progress and Freedom.

My own life is the life of the glorified all. It is all power, creative positiveness, infinite abundance, oneness and love.

From God I bless humanity with His sublime, eternal consciousness. From humanity I find myself in God.

From heaven I glorify my being in earth, transforming its kingdoms. From earth I find and know myself in heaven.

I bring heaven to earth, sanctifying its existence. I lift earth to heaven, declaring earth's eternal purpose.

Heaven and earth become one in me, the holy Kingdom of God, the Resurrected Consciousness.

Heavenly Father, I lift humanity to Thee. As a divine channel I open my whole being for them to find their way to Thy love and grace.

Heavenly Father, I spiritually expand to the Grand Man, Thy living universal form. I declare myself the Reality that finds its depths in redeemable earth and its height in the glory of heaven.

Heavenly Father, I become the Priest and the sacrifice, the King and the kingdom, the Christ and Jesus, the creator, the channel and creation. I realize it is Thee, O Heavenly Father, known in our consciousness as the Christ of humanity.

Through my spirit I bless the spirit of humanity.
Through my soul I bless the soul of humanity.
Through my mind I bless the mind of humanity.
Through my life I bless the life of humanity.
Through my heart I bless the heart of humanity.

Through my constitution and consciousness I bless the constitution and consciousness of humanity. Through my form I bless the form of humanity. Now through me the Christ is blessing and regenerating humanity, transmuting our whole existence.

I bless humanity with the peace, power, life, love and will of God, our Father, through the Christ Jesus manifest in us now and forever.

All is perfect, all is absolute, all is accomplished now. It is finished, it is finished. It is the divinization of man and the glorification of God in the world.

I find myself in Thee, Beloved Father. I am blessed in Thee, O Glorious Lord! I am blessed in God, my Eternal Self.

I am one with Thee, O Gracious and Absolute One! Thou art the All in All. Aum-muan, Aum-muan, Aum-muan, Aum-muan, the Almighty, All-loving, Ever-ruling God.

* * *

The foregoing prayer is the actual expression of the life of the Grand Man as well as the adept. It is a sacred imprint of true spiritual communion and universal achievement and living. It describes the mystical life of the messenger of Truth and portrays the hidden life of the Initiate and his devotees. Its supplication purifies and renders one universal. It links the petitioner to heaven and all its majesty, and elevates him to the very exalted consciousness of the Son of God. It adorns his spirit with living

oneness with the Universal One, and endues him with peace, happiness, freedom, health, prosperity and perfection.

In its first section the petitioner surrenders completely to God, becoming one with the Absolute Spirit. From the sanctuary of this divine union, through the spirit and order of this prayer he is able to extend in his consciousness degree after degree. As the tree shoots forth from its root, so his living, creative expression grows from the Godhead to the Lords of Creation, to humanity, to earth, to the life of manifestation, to all creation, visible and invisible. His growth in consciousness and expression is in the character of infinite expansion of the spirit. He becomes omnipotent, omniscient, omnipresent, living and taking constructive action in his divine unfoldment.

According to predesigned order he begins the expansion of his consciousness through the Holy Trinity, baptising himself with the consciousness and bliss of the Father, the Christ, and the Holy Spirit. This exalted ecstasy comprises the second section.

In the third section he extends his living spiritual consciousness to the Angels of creation, to the Master of Golgotha, as Jesus, the Saviour of humanity, to the guiding masters or the ecclesiastical guardians of mankind, and to the visible and invisible leaders.

Through the fourth section he expands in his spiritual consciousness to his teachers, to the messengers and devotees of Truth and on to every being.

In the fifth section through earnest devotion his consciousness expands deep to the heart of existence, to all creation and every creature, widening its vibration and activity to life infinite.

Enveloped with divine love, elevated to oneness with God, and reverently blessing life, through the sixth section he wills into actuality the heavenly realization of life perfect.

Through the seventh section he endeavors to join heaven and earth, declaring them one and conceiving them as the transmuted kingdom of the spirit. He continues this meditation until he is ready for his great spiritual ministry.

As the Initiate—the priest of the Christ Spirit—through the eighth and ninth sections he is brought officially to the human existence. Through the Christ Spirit, resurrected and active in him, he makes himself one with the whole human family. His spirit becomes one with the spirit of humanity, his soul becomes one with the soul of humanity, his mind becomes one with the mind of humanity, and so on.

This renders him one with the Christ, the God of humanity. Furthermore, through this holy oneness and according to divine laws, order and principles, the Christ spontaneously operates through him upon humanity.

Through his spirit the Christ blesses the spirit of humanity. Through his soul the Christ blesses the soul of humanity. Through his mind the Christ blesses the mind of humanity and so on until the

consciousness of the Son of God penetrates through the entire human family.

Doubtless this initiation renders one supreme in power, absolute in presence and universal in love. This universal and Christ operation transforms the petitioner to oneness with Christ, oneness with humanity, and oneness with the Father. He becomes the living form of the Father and the sacred channel of the Christ, even His guiding and ever-ruling presence in human evolution.

Now he realizes the perfection of life and the oneness of the multiplicity of its expression. He discerns the unity of the individual and the whole, of nature and creation, of the spirit of earth and the spirit of heaven, of man and God. As his own immortal consciousness he beholds this perfection in his own being. He declares and lives this perfection, identifying himself with the Infinite Spirit that underlies all.

Finally through the tenth section his consciousness is redirected to the Godhead. With transmuted soul and vision he faces his Divine Return. As his vital triumph he reverts in consciousness to the Godhead, glorified in the infinite circle of the immortals.

Through this grand prayer the petitioner descends from God and ascends to God, and with him all life, creation and humanity are resurrected.

* * *

In addition the nature of this prayer is such as to develop the individual in the spirit, mind, soul and

physical. In the unfoldment of his consciousness he is transformed to the *Grand Man.* Through constant repetition this prayer resurrects the Christ Spirit latent in him to the height of the Father, and renders him the sun of illumination, healing and liberation. Finally he becomes a living center of spiritual power, an illumined prophet of heaven, and a member of the divine order.

Supplicated daily this prayer can be used as universal power for the invisible uplift of humanity as it is administered by the spiritual leaders who guard our evolution and Divine Return.

It is practical to be prayed relative to the art of concentration and meditation, if accompanied by deep reverence and adoration.

Aum-muan must be repeated four times. The first Aum-muan pronounces the presence and glory of the Father, the second Aum-muan declares the presence and glory of the Christ, the third Aum-muan enunciates the presence and glory of the Holy Spirit, and the fourth Aum-muan is the sublime pronunciation of God in man. (Aum-muan is pronounced Aum-main.)

* * *

In order to derive full benefit from this universal prayer, before meditation one should study it carefully, understand its spirit, and absorb its full meaning. It is advisable to memorize it so that its essence is recorded in the light form and made inner light force and spirit substance. Not before this

preparation is the devotee ready to practice this form of high communion, universal worship, and mastery.

For a few days it is expedient to meditate upon the first two sections only, taking them up term by term and thought by thought, and allowing the spirit of the Living Word to resurrect its power in the "priest of the invisible". In the art of meditation it is important to quicken the spiritual forces latent within. Mental realization and inner silence should be held for a short interval at the end of each petition, and for a longer period at the end of every section.

Before meditating upon the third section one should hold a silence to control his ordinary thoughts and feelings and to turn his consciousness inwardly. Next he should mentally affirm the first and second sections. Then he should proceed to the third section, meditating upon it as he meditated upon the previous sections. This section should be practiced for several days before advancing to the fourth section.

Meditation upon the fourth section should be conducted after the order of the former meditations; that is, after entering the silence let the petitioner declare mentally and affirmatively the first, second, and third sections, and then let him meditate upon the fourth section fully.

After each section has been taken up according to this method, he is ready to meditate upon the complete prayer at once. This should be practiced until

the prayer becomes a divine sun within the devotee, through whose consciousness it shines its infinite, healing and holy rays at will. As the supreme presence of the Spirit of Light it pours forth through his devotion, adoration and worship.

The parts of the Grand Prayer that largely concern our present age are sections seven and eight. After sufficient meditation and worthy unfoldment these two sections should be considered by the devotee once or twice daily. Through this meditation the devotee is blessed with the Christ consciousness, presence, life and ministry, and at the same time he blesses humanity and furthers its liberation, co-operating with the supreme leaders.

The above practice transforms him through a path sublime and unexcelled. It quickens his power and hastens his unfoldment beyond measure. It exalts him to the rank of the Great Initiates, to the invisible order of the messengers of the *White Light*.

CHAPTER V

THE GOSPEL OF PROSPERITY

Perception of the following Truth statements for prosperity and healing proves that a Spirit of Intelligence and Being dwells in man, inspiring him with eternal truth and higher wisdom. Otherwise, thoughts of this nature would be impossible for human intellect. We are inspired with Eternal Truth because the Spirit of Life and Light animates our existence. In life we seek the Spirit of Truth because of its absolute reality in our being.

Thoughts of life, happiness, power, perfection, freedom, health, and prosperity pervade our mind *because they are the intrinsic virtues and spiritual realities that occupy the invisible world of our soul and spirit. Therefore they have to manifest daily in our human constitution, consciousness and living.* As our higher ideal we feel and worship the Truth invested in us, and in fulfilling our human impulse we ceaselessly strive to manifest its virtues as our commonwealth and the foundation and standard of our civilization.

The following affirmations of Truth are revealed to the mind because God *is,* and the Spirit of Life, Nature and Creation lives in us as our Eternal Self, operating through our will, thoughts, feeling and action.

These statements of life, power, light and creativeness are based upon the knowledge that God, the Father, through divine laws and order and according to universal principles, brings into manifestation through His Son—man—*all that is erected upon divine purpose and petitioned for the glory of the spirit*—the divinity that lives in man and is enthroned in creation as its invisible and visible Lord. Jesus referred to it as the Son of God, His Name or Himself.

These statements of Truth are based upon the spirit, mind and soul laws and principles that bring results in the world of creation. They are perceived, conceived and formed according to higher understanding and productive living. To the devotee of the art of mastery they are presented with the understanding that what we spiritually and mentally hold and affirm finds its spirit and mental counterpart and registers its creative vibration in the higher heavens.

Its soul, spirit and physical production is obtained through concentration and meditation. Concentration and meditation not only cause the virtue in the statement of Truth to manifest, but they elevate the spirit to the higher heavens wherein it creates through oneness with the Father and through cooperation with the Universal Will, thus bringing into existence the spiritual archetype of what is affirmed. This at once takes its course from the heaven of will to the world of mind, to the realm of soul, to the sphere of light and down to the world of expression. According to divine laws what is willed

in the realm of the creative archetypes, or the heaven of the First Cause, inevitably works itself toward the manifest world in a natural, harmonious and rhythmic manner.

All that we will in our spirit is done inevitably in the world of expression.

All that we imagine in our mind is done inevitably in the world of expression.

All that we feel and resurrect in our soul is done inevitably in the world of expression.

All that we quicken in our vitality and vibration is done inevitably in the world of expression.

Even what we fear confronts us in the world of expression, just because we have persistently entertained the idea in our mind, fed it upon our feeling and charged it with our vitality.

To create from "nothing" is to will, imagine, resurrect, and quicken the mental creation according to Eternal Purpose and for the sake of the spirit within—for the glory of the Son of God in the world.

All that we need in the art of creativeness *is to live a positive, constructive life, a life of faith and fearlessness.* Instead of entertaining defeat or doubt of any nature *let us live the absoluteness of being and the omnipotence of the spirit of life.*

It is an indisputable truth that we extract from life the counterpart of what we create mentally; only in the mirror of life it is reflected multiplied

and encased within perfect living form and atmosphere.

It is an unchallenged fact that we know and understand, live and enjoy the world according to our inner will, fashioning our possessions, character, imagination and feeling. If we create mentally what we desire in life, through life's laws and principles we come to enjoy it as actual fact, bliss, happiness, prosperity, health and freedom in the manifest world.

The following statements of Truth are positive and creative prayer. Prayer is the inner activity and devotion of the human spirit blessed by the presence of the Father. Through the love and grace of God and oneness with Him—prayer—the spirit is able to create according to the Universal Will what is needed for his bliss, glory and wellbeing as the Son of God inhabiting human form. Creation of the spirit through Universal Will and oneness with the Father never fails in substance or manifestation.

The inner intelligence that brought the following word of life and power to record convinces us that the spirit is infinite, able, and creative and that it possesses mastery over the constitution and the world. The cause of this direct inspiration is the science and fact that the spirit is able to transform the constitution, consciousness and world, and that the will, mind, and feeling inhabit and overrule the higher part of the constitution and consciousness, and designate the activities and conditions that are performed in visible existence.

It is divinely known that the invisible creates and causes the visible to manifest. Therefore the invisible must possess a power over the laws, order and realms of the visible, operating and ruling freely in its sphere, transmuting and perfecting its life and objects.

Considering the aforesaid we realize the vast importance of the Living Word, the might of Truth statements, and the power of positive spiritual affirmations and prayers. Of course the ultimate in this superart is to live the spirit and reality of the Truth that underlies their delivery, attaining the consciousness.

One can even develop in the art of higher living and in the profession of concentration and meditation so that at will—at one spirit and mental command—he can change conditions, transform circumstances, and bring into manifestation the needed blessing and perfection.

Through this supernal and powerful unfoldment he can at will direct the invisible according to its laws, principles, and order to operate in the visible according to its laws, principles and order, causing to manifest what is to be.

The developed is the master of himself, life, and the world.

THE PSALM OF PROSPERITY

The Sun of Prosperity I am. I live and know myself as the spirit of infinite abundance.

God is my provider. I am a living, creative center of universal prosperity.

When I appeared upon earth heaven willed all that is necessary for my wellbeing and universal rulership. It is the infinite riches of the Father.

I reverberate the immortal saying of Jesus:

"And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him."

Spontaneously and without struggle what is mine comes to me by virtue of the spirit of love, harmony, perfection and constructiveness. All that is mine comes to me limitless and beyond measure.

The Spirit of life infinite is the spirit of my prosperity. Its manifestation is my boundless abundance. I stand secure in God.

The Spirit of Creation is the spirit of my prosperity. Its manifestation is my divine providence and eternal bliss.

All mind there is works for my wellbeing. The God of mind is my constant provider.

All power there is operates for my common good. God is the Lord of my identity.

All life there is manifests its resources for my satisfaction, harmony, peace and happiness. I am infinite and absolute in my existence.

All consciousness there is functions for my blessing and universal wealth. I am the intelligence of eternal purpose.

The spirit of *all that is* is my identity and the inevitableness of my expression. I bring into manifestation the perfection of creation.

All that is finds its expression in me. I am its glorified intelligence and guiding center in the world of plenty, freedom and actuality. I am its redeeming lord.

All has been created for my service. All has been launched upon the ocean of life for my absolute good. My prosperity is the inevitable reality of the mystery of being.

By virtue of my eternal being I undauntedly live the spirit of wealth and the soul of supreme expression.

In my true being I am the lord of will, wisdom, and love. I am the master of power, activity, constructiveness, and oneness. My mind is the mind that creates.

All that is is mine. I understand the mystery of "all is mind" and of the "All Mind". I realize my Eternal Self.

All that is is mine. I live and enjoy universal consciousness.

All that is is mine. I am the soul of the manifestation of the Spirit of All.

My spirit lives the underlying purpose of all existence.

All that manifests is the natural expression of my ever-creative spirit—the Absolute is my identity.

Heaven and earth constantly further my utmost good.

Heaven and earth together cause my infinite riches and happiness.

Heaven and earth speak their glory through my perfection.

Heaven and earth rejoice and realize their objective through my liberty.

I am the sun of blessing, harmony, constructiveness and infinite abundance, rising in the heaven of the divine and shining upon the world with countless rays of healing, universal love and progress.

Through my being, nature and creation project happiness, love, power, healing and blessing infinitely multiplied.

I live perfection, harmony and universal prosperity.

The common good, the eternal good and all good is my presence in the kingdom and consciousness of the world.

I declare the living word of Paul:

"I can do all things through Christ which strengtheneth me".

In all my deeds I enjoy success, happiness, and blissful results.

Whatever I desire or consider is materialized and transmuted to harmonious endeavor and living accomplishment.

Whatever I do is constructive and fruitful. Its perfection is inevitable. Its progress is divinely guaranteed.

I do not labour. My activity is universally adjusted. It is creative power of harmony, blessing, growth, unfoldment, infinite wealth and love.

My presence wills to my environment and the world all blessings pertaining to heaven and to earth.

I quicken in my consciousness the word of John:

"Greater is he that is in you, than he that is in the world".

My presence is the living sun and consciousness of joy, health, service, perfection and immutable wellbeing.

I live the glorious consciousness of the resurrected, ever-ruling Lord of liberty and life.

Within and about me are the infinite riches and living omnipotence of the ever-glorious Spirit of Creation.

His boundless expression is my prosperity, power, consciousness, activity, creativeness and living word.

His infinite riches are given the world freely through my omnipotent, omniscient and omnipresent identity.

I rejoice in the benediction of the mighty Paul:

"My God shall supply all your need, according to his riches in glory by Christ Jesus".

I spontaneously create through my universal will. I perfect my creation through my divine mind. I endue it with rhythm through my soul. I give it expression through my righteous deeds.

I am inspired and spiritually guided throughout all my activity by the Spirit of All Intelligence, the Lord of all creation, the God whom I love, adore and worship, the God of my absolute being.

All that I will or desire I do because the Spirit of Creation forms it in me. Therefore it is done, it is accomplished now. I declare and live the spirit of my oneness with Him. It is the creative life of happiness, love, harmony, health, perfection and universal prosperity.

I consecrate my life to God. Through my imagination the Universal Mind wills and brings into manifestation ideas and actions that are good, constructive, fruitful and perfect.

By virtue of my true being the Spirit of All Good manifests its innumerable blessings through me to the whole world throughout Eternity.

I realize the omnipotent message of Paul:

"Let this mind be in you, which was also in Christ Jesus".

Through my divine birth and righteous understanding what is needed for the universal good of

the world is given through my resigned service and renounced deeds.

Through my daily living I know and realize the omnipresence of God.

Through my daily meditation I understand and experience the omnipresence of God.

Through my infinite prosperity I understand and experience the omnipresence of God.

In my mind and soul, in my responsibilities and undertakings, I behold and enjoy the omnipresence of God.

I trust, I know, I realize, I live and I enjoy the eternal, omnipotent good, the all good that floods the heart of our blessed humanity.

SOUL CONSCIOUSNESS OF PROSPERITY

It is necessary for the seeker to develop a soul consciousness that is the very spirit, will and personality of prosperity. Let the very spirit of prosperity become his living soul, faith, vibration and aura.

If the spirit of the following affirmative conception of prosperity is adopted, lived and quickened in the mind, nature, memory and soul it will cause amazing results. The presence and vibration of the devotee will become a magnet that attracts prosperity.

The commonwealth of the world is the emanation of my faith in life, spiritual consciousness, and mind

power. It pervades the entire atmosphere through my magnetic presence and undaunted will. My presence is the sun that blesses. My will is the intelligence that creates.

I understand, know and realize the meaning of the word prosperity.

Prosperity is the life of the Father manifesting its love, harmony and glory in my being, activity and understanding.

I know that prosperity is the full enjoyment of the universal good. It is the consciousness of man's goodwill, which is bestowed upon him from heaven.

I understand the saying of the Saviour of humanity:

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you".

I believe in the word of the Saviour of humanity:

"Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?"

I rejoice in the message of the Saviour of humanity:

"For your heavenly Father knoweth that ye have need of all these things.

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

"Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself".

To prosper one must know himself through the life of all, and must love and serve all through his life.

Prosperity is the expression of the eternal good exchanged through happy giving and receiving, and receiving and giving.

Prosperity is the infinite wealth of the Universal Spirit enjoyed by the individual through serving the welfare of others constructively and lovingly.

Prosperity is the conception and actual realization of the universal good of all lived and enjoyed by the individual, and the well-being of the individual declared and secured by the commonwealth of all.

When one expresses without greediness or evil, when one serves the commonwealth of the world, he is at once made the soul of infinite riches and the spirit of prosperity identified.

Prosperity is the inevitable manifestation of power, well-being and riches in the life of the individual who believes in Truth and lives the common good.

Accumulation of wealth without justice, righteousness, or constructiveness is not true prosperity. Instead it is condemnation heaped upon the head of the offender.

Prosperity is not stored wealth nor its consciousness. It is the consciousness of peaceful content arrived at through faith in God, steadfastness in truth and harmonious expression. It is satisfaction of abundance enjoyed through brotherhood and secured eternally through righteous thinking, motive and living.

Attainment of prosperity is not accomplished through idle wishing, cunning scheming or fanciful desire. Prosperity is attained through faith in the eternal good, through noble service, and constructive living crowned with freedom of mind, soul and spirit.

I am not subject to money, nor do I slave for its possession. I do not entertain thoughts of need or lack. When it is required money is provided to serve my purpose and is circulated for my well-being by virtue of my faith, positiveness and constructiveness.

I manifest riches through creative activity, harmony, love, peace and personality. I do not struggle for a living. I live the consciousness of the Universal Self, the consciousness that causes the world to be perfect. I am the center of cosmic attraction and emanation.

I understand, know and enjoy the riches of God. His unsearchable riches manifest through me according to my unfoldment and powers. My purified desires fashion into actuality the consciousness and volume of my prosperity.

All that is necessary to fulfill my daily needs is divinely contained within me. It is within me and I am able to prosper beyond comprehension. It remains for my power, consciousness and deeds to demonstrate the glorious sun of my prosperity.

The Lord, my Lord, is the spirit of my endless abundance. *All that is* is mine. The blessings that manifest in my life are given and enjoyed according to what I am in consciousness, living and power. It is in my power to increase and abound beyond measure.

Throughout Eternity by the immortal light within me I rise on the pinions of universal prosperity. I rejoice! I rejoice in the God of my Christian triumph.

I am free now and ever more. I live and enjoy the perfect, creative life of the *resurrected one.*

By virtue of my being I possess my place in the universe. Henceforth the spirit of life, equilibrium, harmony and perfection endlessly secures my prosperity.

Dauntlessly I walk, supreme and resurrected, rejoicing in the overwhelming goodness of God.

METHOD OF PROCEDURE

If one is to accomplish the desired results the foregoing Truth Statements must be concentrated and meditated upon correctly.

To those developed in the art of concentration and meditation response will be immediate. The same fortune befalls the devotee of mental and soul powers. However those who practice the above affirmations faithfully will secure unusual success and surprising demonstration.

The secret of power does not rest in the letter. It is found in the *meaning and spirit* that underlie the living word. *The living word is the word that possesses the spirit of truth as its essence and meaning.* It has to be lived righteously by the pronouncer. Furthermore the secret of true accomplishment lies in the powers awakened through concentration and meditation and through the unity that takes place between the essence of the word and the spirit that lives in the meditator. These creative and eternal powers are the will and mind that *can.*

This dynamic and creative spiritual force, belonging to our human evolution, wills, creates, and brings into activity in the heaven of the First Cause what is needed. After being created spiritually and mentally, manifestation becomes spontaneous and automatic. After concentration and meditation what is willed is rendered inevitable.

It is beyond contradiction that to concentrate and meditate is to will creatively and to speak into existence what is designed, desired, and necessary according to divine purpose.

* * *

The inner silence that naturally follows concentration and meditation is another cardinal fact worthy of consideration.

After affirmation, concentration and meditation upon the meaning and essence of the statement one must hold mastery, neutrality, calmness, and silence in the depth of his being. He must live the renunciation of the mystic. It is this renunciation that causes the Universal Mind and Will to function while the meditator is completely silenced.

The meditator must dismiss thoughts and feelings and let the spirit act freely. Through his quickened life the spirit creates upon the invisible planes whose kingdoms are reached through his heightened vibration and enlightened, resurrected and liberated consciousness.

Through the inner silence the human spirit wills without interruption and creates freely in co-operation with the Universal Spirit, Mind and Will. Approached through this method, spirit, mental and soul creations never fail to express.

The following outlines the silence that is established in the heart of concentration and meditation.

After scientific, complete and orderly meditation one systematically arrives at the point of self dismissal. In the very height of his consciousness and in the divine depth of his being he surrenders completely to the Absolute Spirit that penetrates and rules all. He lets God be. He realizes the meaning of *"Thy will be done"*. Entering the heart of silence he hears his spirit vibrating inwardly: *"Not my will, but Thine"*. The will of God is done now and forever. It is done throughout existence as well as throughout eternity. It is the spirit of eternal

purpose in direct oneness with the glorified Son of God that works invisibly in the heart of silence bringing on accomplishment and manifestation. The silence that is the inevitable climax of meditation should be held for at least ten minutes.

* * *

Whether holding for his own prosperity or for that of others, to obtain immediate success one must quicken his spiritual, mental and soul forces. Otherwise, he will not be able to cause the required results. He must sincerely live the order and law of the foregoing Truth statements, resurrecting their substance within himself. He must become the spirit of the life desired. He must become its witness and devotee. He must let the Universal Spirit, Mind and Will take absolute command of the undertaking. To truly accomplish he must create freely and mentally, according to universal fashion. To be fully secured in his success he must live in harmony with the Universal Spirit, Purpose and Will.

In holding for himself he must direct his attention upon his entire being. In holding for others he must turn not only his attention but his entire Christ love upon them, beholding, visualizing and knowing them perfect in his kingdom of imagination and in the sacred life of his heart.

REQUIREMENTS

The devotee of prosperity must be independent in mind, free in spirit, and daring in soul. He must reach the stage of spontaneous creativeness, know-

ing how to emanate his powers freely and generously. Only in this manner does he abound immutably and without end.

He must courageously find himself in God, knowing that the Father is his provider and that he is not subject to lack. With trust, earnestness and humbleness he must take his problems to the Father, convinced that the Father will bless him.

The adherent of prosperity must possess *faith in God and life.* He must be *the soul of sincerity, devotion, will and divine purpose.* He must live *the spirit of fearlessness, positiveness, universality and the eternal good.* Within himself he must ignite a nature of *happiness, satisfaction and spontaneous appreciation.*

Faith is the inner spirit functioning that deals with the substance of things, with their eternal names, bringing on outer manifestation. It links one to the Supreme Spirit through inner unity, beholding, stability, and action.

Faith accepts as real those things that are purely invisible and that exist entirely in the world of essence and life to come. It enables one to operate freely and spiritually on the invisible realm convinced of the reality, actual existence and possibility of what is yet to manifest in the world of creation. Through the rank of faith we accept as real and practical what is yet to appear in our visible environment. We know that through the divine order of life all that manifests in the visible world first takes its existence in the invisible—in the spirit,

mental and soul worlds. Henceforth faith stands in human evolution as the freedom of entry to the infinite resources that are held for us in the spirit world. It acts as magic power that brings to tangibility from the world of essence all that we require for our well-being and blessing.

Faith is conceived as the power of the mind working freely, creatively and intuitively in its realm. It is the power that causes outer manifestation. It is also cognized as a state of mental functioning that specializes in using pure will in the kingdom and process of the spirit, creating and operating upon the invisible and visible.

Faith in God lifts one to heaven, to the divine throne, where he receives infinite blessing and is crowned with undaunted will.

Faith in life frees one from the net of circumstances and sets him supreme in the world of infinite abundance.

Sincerity and devotion enable the devotee to make direct connection with the creative spirit.

Will is the reality behind the free and creative operation of the spirit upon all planes of existence.

Divine purpose is the eternal truth that stands behind living; the reality that underlies creation; the actuality, life-necessity and virtue that causes things to manifest. It is also cognized as the Eternal Name that spontaneously launches upon the sea of creation everything found in its essence. To understand and declare the divine purpose is to will, cre-

ate, establish and make perfect what you are constructing in the world of actuality.

Fearlessness enables one to positively step forward, tearing away visible and invisible barriers, declaring the Eternal Self, and expressing his own virtues.

Positiveness secures one in his divine rights and enables him to stand immutable in a life of success, power, happiness, and achievement. It renders him a leader of men and a hero of the world.

Universality opens the gates to all riches, blessings and eternal well-being. It leads man to freedom and to infinite living beyond measure, laws, limitation or end. Through universality he becomes the lord of *all that is,* and *all that is* becomes his own consciousness, presence and manifestation.

The eternal good is attained when we pledge ourselves wholly to truth, extending our service, blessings, love and charitable deeds to all, seeking neither personal results nor profit. Instead our aim is the glory of the Spirit of Truth in all that manifests. The eternal good is proclaimed in our consciousness when we are ready to give life itself at the call of Christ love sounded in the trumpet of the spirit of liberty, beauty, love and virtue.

Happiness connects one with the infinite radiation of life and the mind that creates. He becomes the sun of attraction.

Satisfaction establishes one in the spirit of power and places him upon the foundation of immutable living.

Appreciation renders one open to all blessings from within and without. It inspires him with the impulse to give before as well as after receiving. This inner volition is a great factor in the life of true riches.

The devotee of prosperity needs actual training in the art of concentration, meditation and effective positive living. Through concentration and meditation the mind and soul become positive in nature, creative in their motive, and transformed in vibration. Through the laws of harmony and balance they affect other minds and souls with their power and purpose. Their forces animate objects, making them sympathetic, obedient, co-operative and their own. According to the laws of harmony and the mental and psychic laws they naturally attract and lead their spirit pole—the concentrator—to the object and bring the object to the concentrator, abolishing barriers, hindrances and any sense of division.

When certain minds and souls become positive and creative for that period all other minds and souls stand receptive and subjective in their infinite circle.

Positiveness is secured through unchangeable love to humanity, through a life of truth, and through serving the spirit of the eternal good. At intervals it is procured through concentration and meditation. One must lift his eyes to heaven, concentrate his mind on God, meditate deeply upon His goodness and absoluteness, and step forward on the road of liberty, happiness, prosperity and constructive action that peacefully leads to the heaven of immortality.

CHAPTER VI

THE ARCANUM OF POWER

My Blessed Divinity, by virtue of the Supreme God—the Father—I beseech my Eternal Cause—the Christ—to appeal my cause to the Holy Spirit—the omniscient, the all-willing, the ever-accomplishing Divine Mind within me.

My Blessed Divinity, may the Holy Spirit, that lives in the harmony of my constitution and in the heart of my being, enable me to live Thy will and the purpose of my Eternal Name.

O Blessed Lord! I am in the world of creation and being.

Aum-muan.

CHAPTER VII

THE GOSPEL OF HEALING

The same divine cause and principles that register for prosperity stand as the immutable fact and foundation of the Truth statements relative to healing. The spirit of Truth that spoke the former has spiritually fashioned and mentally called into existence the latter. Therefore, to attain success in the art of healing one must employ the identical laws, rules, and procedure for concentration and meditation as applied in the Gospel of Prosperity.

Whether healing oneself or others the healer must illumine his mind through higher thinking, purify his soul through divine feeling, and entertain a positive nature. He must possess infinite faith in God and life. He must realize that God—the Spirit of Life, Power, Healing, and Perfection—dwells in him and manifests through him, transforming his whole being and making him a healer of himself and others. He must become the spirit of the word of power: *"Thy faith hath made thee whole"*.

According to predetermined purpose the healer quickens his constitution and illumines his consciousness, resurrecting the latent divine faculties within. He releases the White Light of the Eternal Self, making its healing power his current and prana of healing.

Through supreme devotion, love to God and man, and conscious oneness with the Father, standing upon the foundation of Eternal Truth and holding to the miraculous power of faith, he becomes the Sun of healing, radiating his rejuvenating and regenerating rays to his fellowmen.

The healer realizes that life is the manifestation of the Spirit of Perfection and that everything is perfect in the Universal Mind. He is convinced that the Universal Mind is the only mind there is, and that he is a center of intelligence and activity of the Universal, Creative Mind, the *I* of its individual functioning and the soul of its expression in apparent consciousness. All that lives in him and about him is the Absolute Mind.

The healer charges his consciousness and constitution with the omnipotence and will of the Christ, constantly issuing rejuvenating and regenerating thoughts. He knows that thoughts are spiritual dynamo, great factors in the mental and physical world, and supreme channels for healing. Their forces unlock the gate of the soul and release the creative light of the spirit.

He realizes that all manifestation is concentrated or condensed mind. Within it and behind its reality stands the Supreme Intelligence of all existence, the Spirit of Nature and Creation. Even creation itself is the absolute will of the Creator made manifest. It is found in His Universal Mind, and operates through His Universal Mind, emanates from His Universal Mind and pours into His Universal Mind. This universal mental process is the intelligence,

the matter, the form, the molder, the mold, the cause, the results, the creator and the object.

* * *

The healer must be master of his form. In order to master the form one must concentrate upon it systematically, subduing it into a state of complete silence, subconsciousness or semi-sleep. To do this one must sit or lie down and relax completely. When the whole form is quiet, let him begin with the intelligence of the brain, concentrating his consciousness within its region and realizing there relaxation and rest. Let him repeat mentally: "Intelligence of the brain let go, relax and rest, relax and rest".

After one minute of rest in that region, without waiting to see whether or not he is obeyed, let him move mentally to the region of the eyes, realizing complete relaxation and rest in the pineal gland. As in the region of the brain let him mentally order the intelligence of the pineal gland to let go, relax and rest. After one minute of rest in that region, without delaying to see if he is obeyed, let him proceed mentally to the larynx, where the same order and method should be followed. (The concentrator must continue this system of member relaxation until he consciously subdues all the organs of his form. While the organs enter a state of semi-sleep, the inner intelligence remains alert and the concentrator is master of his consciousness and inner volition.)

From the larynx he proceeds mentally to the region of the lungs, and from there to the region of the heart, and so on throughout his whole constitu-

tion including the nervous system, hands and feet. Beside enabling one to master his form and the form of others, and to be obeyed by the forces that live and act in every form, this practice renders the concentrator a healer and perfect in consciousness and constitution.

After calming the form through conscious, systematic silence, it is essential to charge it mentally with the White Light of healing, might, strength, transmutation and perfection during the time of rest. A silence for five minutes should follow this regeneration.

Upon awakening it is expedient for the meditator to infuse the intelligence, consciousness, and forces of the form with positiveness, might, power, strength, equilibrium and perfection. The form must be awakened in the consciousness and image of the rising Sun of perfection, healing, light, health and omnipotence. Such positive thoughts held throughout the period of rest and during the interval of awakening bring on amazing results.

* * *

Sickness is produced from a disturbance in the mental, soul or vital forces, caused in either this or a previous life. Rooted in the mental, soul or vital forces, it can always be traced to one or another.

Although seeking physical results, to heal sickness one must affirm positively on the mind, soul and vital forces. To liberate the body, one must heal the mind and soul through positive thoughts and creative feeling, and correct the harmony of the

vital or light forces through spirit light and power concentrated through absolute consciousness.

In order to accomplish perfect healing the mind must be made holy and the soul sanctified. This is the mystery of the words of Jesus in healing the sick of the palsy: *"Man, thy sins are forgiven thee"*, in place of *"Rise up and walk"*.

One must always be absolute in Truth and positive in his spiritual perfection. Unless physical disturbance or infliction registers in the mind and soul it cannot exist. If one refuses to allow its impression to affect the soul or mind, positively holding a consciousness of perfection, it is healed and leaves no trace. This is exemplified in the case of the mystic dervish and his sword.

Construction or disturbance in the mind or soul affect the physical immediately. This is experienced daily, although often the cause is illusionary.

The above illumination inspires us not to surrender the mind or soul to negativeness and not to expose the vital forces to discord, envy, fear, intolerance or excessive heat caused by temper. One should hold to absoluteness of will, mind, and feeling, and issue creative forces manifested from the omnipotence and omniscience of the Almighty, who is known and adored as our true identity.

LAWS AND PRINCIPLES OF HEALING

The following contains general rules for healing.

Direct attachment to the divine principles of life. This is attained through purification and love to God.

Universal Willing. After attaching himself to the patient, the healer opens his heart to God that the Divine Spirit may pour through him and heal the patient.

Divine love and the consciousness of oneness and harmony. These virtues must manifest between the healer and the patient, the healer realizing they are one entunement, one manifestation of God—it is not you nor I, it is God.

Through harmony the healer attaches his spirit to the heart of the patient, and leads it to pulse rhythmically and to function one with the Christ heart. It beats at oneness with the living heart of the universe, manifesting immediate healing.

Faith. The healer must believe that God is able to make everything whole, holy, and perfect in manifestation, causing it to function and be fashioned after its spiritual perfection. He is assured that God is the Spirit of Light, Immortality and Truth.

On the other hand the patient must believe the healer to be a divine channel of the Universal Spirit, the medium through which the healing light pours to him, causing his recovery and well-being. *"Great is thy faith; be it unto thee even as thou wilt"*, said Jesus.

Two different rays or radiations of the creative light of healing are issued from the Universal Spirit. These mostly pour forth from the heart center of the healer, but in their operation they animate the various spirit centers from the heart upward and

emanate from them, reaching and penetrating the object. They are known to operate separately and jointly. One is identified as "Sunlight" and the other as "Moonlight". The former is witnessed in healing severe cases and the latter in healing lesser ailments.

Mental positiveness and direct concentration of absolute will upon the soul and mind of the patient are absolutely necessary in the art of healing. The healer must speak the Word of Truth directly to the intelligence—the spirit—of the patient. He must realize that he is treating the light constitution—the light organs and form—of the patient. He must be fully convinced that he is treating the mind and soul counterpart of the patient's constitution, and not his physical appearance. The soul and light organs, which are the invisible counterpart of the physical organs, are variable and quick in vibration, and can be healed instantaneously. It is their healing that brings on the perfect healing of the physical organs.

Considered from the highest aspect healing is performed by *the White Light emanating from the Form of the Father,* tuned through the illumination of the healer to penetrate the form of the patient, elevating it to its spirit archetype and effecting perfection.

The healer must realize that the spirit is *all that is.* The spirit is the life, power, health and ever-enduring harmony and perfection of the form. Through devotional concentration and spiritual silence he must will that the spirit animate and flood the form, filling it with perfection.

The healer must realize and see mentally that the Absolute Spirit—as the Christ and the Holy Ghost —*is one with the patient.* He must believe that the Spirit lives now in the patient and is omnipotent and omnipresent in him as the Christ in Jesus. Viewing the patient with the eyes of the spirit and concentrating his mind and soul upon him, he must visualize and behold in him the Christ Jesus which is God in man, and Jesus Christ, man one with God.

When affirming the statement, "the Christ Jesus", it is important to visualize the Christ Spirit descending upon the patient, baptising him with His holy presence, pervading all his existence and transforming him to the extent of becoming one with him in his being, making him whole, holy and perfect. When affirming the statement, "Jesus, the Christ", it is necessary to see spiritually that the patient is made one with the Christ, found in him and resurrected in his consciousness and Godhead. Thus he now becomes divine, one with the Christ. He is made whole, holy and perfect, enjoying the freedom and the glory of the Son of God.

Healing is performed whether the patient is present or absent. The healing current, or White Light, is the manifestation of the Divine Spirit and the Universal Mind. It is cosmic power, activity and omnipresence. Through the mystery of the universality of the spirit and the omnipresence and operation of the mind, absent healing is performed regardless of time or space. The healer can effect oneness with the patient through the will of the spirit and the process of the mind. What is needed by the

healer is to concentrate wholly upon the patient, will him into his spirit presence, image him in his mind, and visualize him within his consciousness and conception. In visioning the patient, seeing him mentally and feeling him in his soul and spirit environment, the healer attaches himself to the patient and both are rendered one in the very Christ consciousness of the healer. After effecting oneness healing is performed freely, directly, and effectively according to the identical method outlined above.

ACCOMPLISHMENT

Healing is accomplished through displacing the destructive current and lower vibration by constructive current and higher vibration. This is attained by centering cosmic consciousness and vibration in the affected region, and realizing there the presence, power, peace, love, harmony and perfection of God. If one dismisses the opposing and destructive vibration by centering his spiritual mind, will and consciousness in the affected region, realizing God there as the Spirit of All and as the Divine Healing Sun of universal consciousness, vibration, and activity, he will immediately drive out the foreign forces and replace them with the creative, universal forces of the Absolute Spirit of Life and Being.

Concentration, or centering the consciousness in the affected region, is necessary but alone is insufficient. It must be filled with the spirit of universality and faith in the omnipresence of God and His infinite, healing powers.

The healer must center his spiritual consciousness, mind, love, and will in the affected region, realizing there the spirit of perfection, healing, purification, transformation and resurrection. Then he should hold an inner silence until he is assured that the Christ Light is animating that region with its forces and formation, and penetrating into all layers of vibration and consciousness.

Of course faith, purification, illumination and special preparation for healing grace are necessary. The healer should possess divine love, calmness, sereneness, peacefulness, inner depth and equilibrium.

The following direction is known among divine healers as the best.

After centering the consciousness in the disturbed region, let him speak the Living Word to its intelligence. Through his spiritual will, super-earnestness, and faith the Living Word is at once translated to its divine origin. It is translated to inner conception and idea, to thought power, then to creative light and purpose, then to true spirit vibration, impulse, power, essence and consciousness and on to the divine will. This stupendous healing operation opens a distinct channel between the consciousness of the Father and the disturbed region. Through this channel the Father love, will, mind and presence flood that region, filling it with creative White Light and effecting instantaneous purification, transmutation and healing.

What hastens this miraculous process and renders it actual is the silence that the concentrator

holds in the consciousness of the disturbed region after speaking the Living Word, or Truth statement, and after complete concentration. Healing usually occurs during the silence. True silence is described as conscious, rhythmical and uninterrupted silence arrived at through inner freedom, depth, devotion, mastery of feeling, and perfect control of thoughts. After making connection with the consciousness of the Father and opening the mysterious channel between the patient and the Universal Mind, only through complete silence can the healer cease his activities entirely and surrender wholly to the Spirit of Truth, Will, Love, Transformation and Perfection that speaks into actuality miraculous healing.

There are four avenues of healing, founded upon universal life and consciousness. They operate separately and as a whole. Each is an outstanding virtue in the life of righteousness. They are Faith, Love, Will, and Laying on of Hands.

Faith quickens the spiritual powers and releases the creative energy of both the healer and the patient. These ever-purifying and transmuting forces flood the whole being of both the healer and patient, invigorating and rejuvenating the patient and causing direct healing.

Love resurrects the free spirit within, at once rendering life, activity, and creation universal. Through love the holy presence, life, and light of the spirit flow through the entire constitution and consciousness of both healer and patient, bringing rejuvenation, regeneration, and perfection in the constitution of the patient.

Through *will* the Divinity of Being, the *I AM,* using the healer as a channel, reaches the patient blessing and renewing his whole existence with its life-giving prana. It charges him with a new vibration, a new harmony, a new health, a new life, a new power, a new vitality. It resurrects within him the Christ life, light, mind, constitution and consciousness, rendering him free, redeemed, purified, and perfect.

Laying on of hands. This heavenly power is possessed when the healer is sanctified and completely pledged to the Spirit. Beside living a life of love, goodness, intense devotion and purification he must practice concentration, meditation, and living oneness with God until he is endued with the power of the White Light or the Sun of healing. The healer is ordained from heaven when he lives spontaneously the state of the Divine Sun, glorified in expression.

Through laying on of hands the healing White Light pours into the patient, invigorating his forces, resurrecting his spirit, life, light, and vibration, and awakening dynamic energy, harmony, cosmic adjustment, and perfection.

Although this Light is the Cosmic White Light, or the Christ White Light, still it operates according to requirement and the consciousness of the healer and the patient. At times its pure effulgence radiates a whiteness resembling Sunlight, at other times it radiates a whiteness analogous to Moonlight. Oftentimes it reflects various spiritual and astral hues,

depending upon the degree required by the case of sickness.

SACRED STATEMENTS FOR HEALING

The following statements are most beneficial for healing. They may be affirmed for oneself or others. First of all they should be made the inner spiritual and mental power, perception, and consciousness of the healer. Through practice he should resurrect their spirit, essence, content, and mystery within himself.

* * *

From the Divine Sun within my Christ being I pour into your spirit, mind, soul and body the healing spirit and the supreme will of God.

The Christ is your Spirit of healing, harmony, equilibrium, bliss, power and perfection. His universal, rejuvenating and regenerating love and consciousness heal you utterly, making you whole, holy and perfect. In your quickened consciousness lives the Christ, the Divine Physician of the Ages.

To the Divine Sun of my Christ being I link you, that the God of our existence, the God of healing, love, life, light, and power, may abide in you, manifesting through your instantaneous perfection the omnipresence of His Almighty Spirit, Aum-muan.

* * *

You are blessed by the living secret of the Divine Triad, that lives and instates its holy spirit in you,

transforming your whole being and rendering you the Christ of God.

You are healed, rejuvenated, regenerated, and made whole, holy and perfect.

You are purified by the power of this holy secret, the secret of your Divine Identity.

You are healed, rejuvenated, regenerated, and made whole, holy and perfect.

Through the spirit of this Holy secret your sin is forgiven. You are free from your karma and liberated from your past. You are healed, soul, mind, and body. You are liberated and resurrected, a perfect Son of God.

You are healed, rejuvenated, regenerated, and made whole, holy and perfect.

I behold you in God, as a universal, victorious spirit that rules in the heaven of perfect, eternal life and is glorified in the manifest world of individuality. "It is finished. It is finished".

You are healed, rejuvenated, regenerated, and made whole, holy and perfect.

By the spirit of this holy secret you are granted this grace and bliss of supreme liberty, healing and perfection. You are made one with the Christ of Truth, your Eternal Self.

You are healed, rejuvenated, regenerated, and made whole, holy and perfect.

Aum-muan, Aum-muan, Aum-muan, Aum-muan, the Almighty God.

THE PSALM OF HEALING

I believe in God.

I believe I am a supreme spirit, perfect in manifestation.

The perfection of the Father is my attainment and expression. I am His heir.

I am healed, and made whole, holy and perfect.

The Christ manifestation is the presentation of my own True Self. His perfection and victory are the declaration of my own identity.

I am healed, and made whole, holy and perfect.

The All Mind is my mind. My mind is absolute in its will, positive in its conception, divine in its imagination, illumined in its construction and perfect in its operation.

I am healed, and made whole, holy and perfect.

I rejoice in the saying of the dynamic Paul: *"Let this mind be in you, which was also in Christ Jesus"*.

I am healed, and made whole, holy and perfect.

The universal soul is my soul. My soul is pure in its light, holy in its feeling, universal in its rhythm, and perfect in its creativeness.

I am healed, and made whole, holy and perfect.

The Form of the Father penetrates and animates my form. My form is one with the Form of the Father. It is power, creative White Light, will, harmony, balance, stability and perfection.

Through my spirit being my form spontaneously renews its forces, outwells its perfection and dynamic vitality, and lives its universal harmony.

I bathe myself in the essence of the White Light. I charge myself with the substance of the White Light. I am enveloped with the Living Christ Light. The Light of healing, protection, infinite vitality, dynamic creativeness and perfection constitutes my life form.

The White Light of healing is my living consciousness and vitality. It fills my being—mental, physical and psychic. It charges my organs, the cells of my blood, and my nervous system, causing my well-being.

My physical form is charged, vitalized, and transformed through the presence and form of the Father. It is perfect in God.

My mental light form (life form) is charged, vitalized, and transformed through the presence and form of Christ. It is perfect in God.

My soul form is charged, vitalized, and transformed through the presence and form of the Holy Spirit. It is perfect in God.

Within my mind, soul, and whole form I enjoy perfect health, infinite strength, stupendous might, and dynamic power.

Within my mind, soul, and whole form I enjoy the Universal Form of the Spirit and the perfection, life, and light of the harmony and rhythm of the Cosmic Form.

I realize the words of Paul, the Christian: *"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ".*

The Almighty Spirit is present in my constitution and consciousness, flooding them with His life, light, vibration, and rhythmic and healing current.

The Almighty Spirit is present in my constitution and consciousness, animating them with His substance of health, vitality and perfection.

The Almighty Spirit is present in my constitution and consciousness, pervading them with His creative, ever-healing and transforming essence.

The Christ Spirit is quickening every organ of my being.

The Christ Spirit lives and finds perfect dominion, activity, and expression in every organ of my being —mental, soul and physical. He lives in me as He lives in Jesus. Through me He heals and makes perfect every believer. *"And healed them that had need of healing".*

I know that the Christ Spirit is blessing me with His presence. He is healing me, liberating me, and rendering me perfect.

"He that believeth in me, though he were dead, yet shall he live".

The Holy Spirit is permeating my being, animating my whole constitution and enlightening my consciousness. The Holy Spirit is quickening me, liberating me, healing me and rendering me perfect.

My constitution is the very presence of the spirit in this world of creation. It is one with the Creator.

The spirit is interwoven into this constitution and all its organism. It manifests its might, universality, harmony, life and glory through this constitution.

This constitution is the living constitution, consciousness, center, and expression of the Universal Spirit in the manifest world.

I realize, I behold, and I enjoy my healing in God.

I realize, I behold, and I enjoy my health in God.

I realize, I behold, and I enjoy my power in God.

I realize, I behold, and I enjoy my harmony, victory, love and perfection in God.

I believe that the life of God is my life, the harmony of God is my harmony, the strength of God is my strength, the power of God is my power, and the perfection of the Spirit Almighty is my perfection.

I behold myself in God. I know myself in God. I understand myself in God. I am identified in God.

I realize my consciousness in God. I live in Him, holy, perfect and absolute. I know Him, the Almighty, the All-loving, the Ever-living Spirit of Intelligence and Being.

I am made one with Him. In Him I am resurrected, transformed and made perfect.

I discern and know myself, the Christ Jesus—God in man.

I discern and know myself, Jesus the Christ—man made divine.

I discern God in myself—glorified and ruling absolute in His creation. It is He, the Aum-muan.

In my spiritual, mental, soul and physical consciousness I see that heaven has overcome earth—my ego existence—and transformed all its kingdoms.

In my spiritual, mental, soul and physical consciousness I see that earth—my ego existence—has been elevated through heaven and is transformed, purified and declared perfect.

I am master of my feeling. I rule my emotions. My soul is healthy and immutable in truth.

I am free from my karma. I have transmuted my destiny through the Christ in me. Therefore, I rejoice in my healing, liberty and exaltation.

I understand the saying of Paul, the Apostle: *"There is, therefore, now no condemnation to them which are in Christ Jesus".*

I forgive; therefore I am forgiven. I free; therefore I am liberated. I hold no evil against anyone; therefore no one can hold evil against me. I realize my healing now—my cosmic dominion and enlightenment.

I live freely in the heart and soul of everyone—I am the Spirit of universal individuality.

All enjoy their power, perfection, and universal consciousness in my own life—I am the spirit of individual universality.

Through the Christ consciousness and presence within me, I have transmuted my memory and immortalized my character in the light of the Holy Spirit. Therefore, I rejoice in my health, strength, power and independence. I am free in the freedom of the Christ.

I dismiss what is personal, egoistic, and greedy. I completely open myself to what is universal, good and eternal. I enjoy the consciousness and constitution of the Son of God.

The carnal man about me is translated to a new, glorious being. I invest myself with the constitution and consciousness of light and universality, adorning my individuality and right of being human.

Through the Christ in me, the Spirit of the Father in my mind, soul and ego, I am rejuvenated and regenerated. I live the Spirit of Truth, Perfection, Victory and Immortality.

I renounce myself as the personal man, and find my consciousness, constitution, and being in God.

I rejoice in the liberty, dominion, harmony and well-being that I receive from Christ. I rejoice in the forgiveness of sin and the purification of my will, power, and force, which I have attained through the Christ given unto me by the love of God through Jesus.

The Father lives in me, all in all. I am His living mind, love, will, consciousness, righteousness and glory in the world of matter and form. I am healed, liberated and made perfect.

All power within me is the power of the Almighty God.

All vibration within me is the vibration of the Almighty God.

All harmony within me is the harmony of the Almighty God.

I live in God and He manifests His glory through me, transforming my whole existence.

By virtue of my divine origin I am healed and made perfect. Now I live and find my being in God.

I understand the meaning of the word healing. It is rejuvenation, regeneration, freedom in Christ and perfection in spirit. It is grace from supreme faith and the glorification of the Son of God in creation. It is the manifestation of Truth that constitutes my being and declares my identity. It is the realization of the White Light within me that causes my transmuting quickening.

My imagined and sensed discord is not real nor punishment from above. I encounter this phenomenal discord, finding it in my consciousness, for the purpose of opening my life, spirit, soul, mind and body wholly to God, for Him to manifest through me, transforming me into the Christ Jesus.

Now I open my life, mind, and whole constitution and consciousness to God. This assumed discord disappears completely. It is changeable and never was. Instead, I now realize and live the life of Eternal Truth, the life of perfection, love, holiness, forgiveness, happiness, light and freedom, the life of the manifest Son of God.

What is real, unchangeable, and absolute is Truth. This Absoluteness of Being lives as the divine consciousness, well-being and spirit of harmony within me, as the Eternal Sun of Healing.

All that occurs happens that God may manifest throughout my existence, rejuvenating, regenerating, and glorifying my being.

Through universal love I live, I enjoy, and I declare my oneness with God.

God, our Father, is my true identity, my Eternal Name, the Lord of health, glory and perfection within me.

CHAPTER VIII

FREEDOM FROM KARMA

Christ speaks to me daily:

"Let not your heart be troubled: ye believe in God, believe also in me".

Let not your memory disturb you, burden your soul, or obstruct your Path.

Forsake your karma. Forget what you used to be. Dismiss what you lived in the past.

Your past was assumed for one purpose only. It was your environment that I may manifest in you today—the Higher Ego of your being.

Your past tribulations are nothing. *I am the Real.*

I am the Eternal Truth and Divine Essence of your life, the shining Sun of Triumph in your trials, and the Spirit of Eternal Bliss in your hour of need.

Now I live within you as your Holy and Victorious Self.

Have no fear. I am the Eternal Glory of your past. I am the Supreme Power of your present. I am the Divine Sun of your future. I am the Christ.

CHAPTER IX

SENDING THE SEVENTY

A Chapter of Power

It is wise and expedient to extend this chapter the serious consideration our present-day mentality and system of study warrants. It is only fair and just to make a pilgrimage to its sanctuary, and with earnestness, reverence, and adoration to religiously and scientifically unveil its Christ mystery of will, wisdom, love, power and perfect action.

The student of Truth is apt to read this chapter of sending the seventy with approval and consideration, and yet fail to realize the extraordinary exaltation that is due such celestial delivery and boundless undertaking.

Therefore, let us approach this chapter of power as we approximate the most sacred history of mankind. Let us consider this official entry of the Christ Cycle with spiritual understanding and soul adoration, convinced that in the height of its glory and inspiration this event towers in the midst of our human evolution as an eternal shrine of Christ manifestation, dominion, love, will and power.

On quickening our vision and illumining our imagination to mental mastery we are able to discern the compassion, earnestness, love and universal

consciousness emanated and expressed by the Christ in that sacred hour of sending the seventy as divine messengers to the already ripened fields of the world.

Beyond doubt He found them exalted in soul, spiritual in mind, pure in heart, and enriched with a sense of unworthiness. They were the very soul of humbleness, ready indeed for active, universal consciousness. Their light form was ethereal and their soul was purified. They were the ready channel for the Spirit Christ. The responsibility entrusted to them was great and ever-enduring. Their goal was the Most High.

Conscious of the approaching time of His delivery as the Christ of the world, and enshrined in the holy sanctuary of Mount Olive, He assembled the seventy to send them before Him whither He would come. Undoubtedly, it was the hour of Christian Initiation, of conferring heavenly power upon the sons of men and committing to them the secrets of creative achievement. Before their anxious eyes His holy countenance radiated love, power, sincerity and great longing for divine success and spiritual victory in the world.

To the Christ this holy event purposed the very advancement of the kingdom of heaven and the glory of His spirit and impulse in the world. It also assured the actual and redeeming manifestation of the Father in the life of the Son of God upon earth. As this celebrated chapter expands to these proportions we are urged to consider it with the devotion

of the mystic, the investigation of the occult, the faith of the Christian, the love of the Eternal Lover, and the willingness of the servant.

Therefore, anticipating the great wisdom and super-understanding contained in this holy message, we must prepare to study profoundly its substance of power and accomplishment.

* * *

Now we approach the Blessed Lord and His assembly of workers. We behold His exalted wisdom and glory of creativeness in the life-drama of sending the seventy. In this drama we decipher the secrets of power, success and triumph. In it we learn constructiveness, and acquire higher understanding concerning our mission and daily duty upon earth. Besides it secures access to the world of prosperity, peace, happiness, mastery and eminent accomplishment.

"After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come".

It was not because Jesus, the Christ, was superstitious or an adherent of the "Science of Numbers" that He appointed seventy messengers and sent them "two and two". He endeavored to establish His action upon the universal principle and form, and to construct His work according to the divine order of existence and the laws that govern creation. Thus He secured inevitable success and established abso-

lute order, power, and action beforehand, guaranteeing a triumphant future. (Numbers are the expression, interpretation and result of the inner principles. While they are void of power, they signify power and eternal truth. It is the truth behind them that is of value.)

Christ's motive was expressed through numbers that specifically represent divine power and progress. The number seventy indicates divine order established in the world of creation. Seven points to the seven ranks of the invisible creators, who operate directly upon the invisible and indirectly upon the visible. Through them creation and unfoldment travel forward in the course of evolution.

According to the Sanskrit seven is drawn as a triangle pointing downward minus the line joining the upper points. Thus seven signifies the Holy Trinity descending to the world and transmuting its kingdoms. According to Sanskrit writing the cipher is drawn as a dot, which represents the Deity centered in creation.

The number ten portrays God centered in the world and glorified in man. It is drawn as figure one with a dot to the right, and describes the world immortalized. Ten includes five and five; five indicating the physical world in its highest conception, and also the physical senses. According to Sanskrit writing five signifies immortality being drawn as a circle. In ten we find five faces itself, five joining five. In the Science of Numbers this means the perfection of that number and its fulfillment.

From another angle seven multiplied by ten in the Science of Numbers predicts divine centralization, production, power and immortality.

The figure two infers the Divine Father-Mother Principle. It favours creation, production and success. It is the active security of creation and the power and channel of immortality. Two implies the Father-Mother who inevitably bring into existence the Son.

According to the science of these expressed numbers we discern that the Christ established His ministry within the Divinity of Being, which creates and rules in this existence. He forged His mission into action through the Father-Mother Principles that according to universal activity *will* creation and call into manifestation and rhythm what is in the life of the Absolute.

"Before his face". He dispatched them as His forerunners, the ambassadors of His kingdom and the administrators of His will.

He directed them *"whither he himself would come"*. He charged them with progress and triumph. He was one with them; He was the intrinsic virtue within their presence. Through conscious oneness of the Eternal Self they must be victorious; they must triumph in their creation. They were pledged to become mighty centers of heavenly illumination, power, prosperity, perfection and construction.

"Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye there-

fore the Lord of the harvest, that he would send forth labourers into his harvest".

"The harvest truly is great, but the labourers are few". In the spirit all things are perfect; all things are accomplished. Everything is provided for our use. The world is full of blessings that await our approach. The world, with its stupendous resources, submits its power that we may exalt its streams.

In truth there is always access to plenty. The world is filled with infinite blessing and prosperity for those who have faith in themselves, in life, and in the God within them, those who live the constructive good and serve nobly.

"Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest". It is not sufficient to reap our blessing and further humanity through our own limitless powers. We must train others that they may extend to the world the eternal bliss and life which was awakened within them through our ministry and Christ service. This method of developing leaders increases the Light in the world, hastens Universal Consciousness, and confers power upon those that are ready. In the field of our mission it is our duty to search for leaders and light-bearers, that the cycle of light, peace, prosperity, and glory may dawn upon humanity through our Christian fellowship.

"Go your ways: behold, I send you forth as lambs among wolves".

"Go your ways". Know that your ways are the ways of the Infinite. Be determined, unshakeable,

immovable in Truth. Rely upon the Eternal Self within you. Express through your light, order, will and divinity. Know that I am with you. I am your truth, your identity, your divine purpose, your mission and your path.

"Behold I send you forth". Behold I am with you. As the sun radiates its eternal rays of light, healing and glory, as the spring of immortality issues its nectar of transmutation, so I send you forth. Know me in your being as the love of your mission. Realize me in your deeds as the light of your creativeness. Seek me throughout your days as the crown of your action. Proclaim me in your expression as the result of your service. I am the Supreme Warrior within you. I am the Lord of your exaltation.

"As lambs among wolves". I send you as bearers of the Divine Mind, the Cosmic Reason, to conquer and subdue the desire and lust of the world.

The Lord of heaven and earth is your strength. In the exchange of universal power, He is your wealth. When you express divine wisdom, He is your true being. When the Intelligence within lives its glory, He is your eternal identity.

"Carry neither purse, nor scrip, nor shoes: and salute no man by the way".

"Carry neither purse". Do not rely upon earthly power for your support; do not bow to the world for sustenance.

Quicken the Divine Providence within your celestial, creative fire.

Do not fear want. I am the Eternal Truth within you. I am your Infinite Provider. All blessings manifest in your world of creation according to your faith, might, goodness, power and strength.

"Nor scrip". Do not rely upon earthly wisdom and physical understanding for your higher guidance and celestial power. Your inspiration is not limited to arid intellect nor earthly schooling. Your intuition is not the product of the world's logic and reason. It is the free, eternal truth that flourishes in your heavenly being and reveals its light, principles, and order through your virgin spirit.

"Nor shoes". Do not approach your field of action anticipating strife, opposition, lack or hardship. It is a law that you face in the without the replica of your inner expectation. Realize the eternal good. Look for harmony, success, freedom and infinite blessing. Know that all things beautiful, good, harmonious, constructive, and eternal are yours. Yours is the happiness of the immortals. (Shoes are worn anticipating undesirable roads beset with thorns, mud, water or other disagreeable conditions. Otherwise, our path will lead to ways of peace and harmony.)

"And salute no man by the way". Be completely concentrated in your work. Establish your will, mind, soul and the very spirit of your action in your undertaking. For the duration of your work make your divine purpose and immutable endeavor all that you see, all that you know, all that you *will* to reality and perfect expression. Plant the seeds of your

spirit and power in your action. *It is done.* Through your concentrated mind and will you are made the lord of perfect deeds.

Do not allow the soul to wander in its feeling. Quicken your feeling in the heart of your activity. Bring the might of the universal soul into your action.

Do not let your will be divided in your undertaking. Let it be the channel of the universal will. Look to heaven for guidance and inspiration. Do not give entrance to extraneous influences. Be positive in the Absolute Truth in you.

"And into whatsoever house ye enter, first say, Peace be to this house.

"And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again".

Wherever you go carry in your heart love, harmony and consuming oneness. Be the rising sun of peace and blessing.

Do not judge nor suspect your fellowmen. Pour forth your light and benediction to all. Those who have awakened their soul to the light and their mind to Universal Consciousness, those who have contacted the eternal good, will receive your peace and blessing. They will be bound to you through the God of peace, love and oneness that lives in both of you.

Do not regret conferring blessing and healing upon your fellowmen. Blessings increase the power

of both the giver and the receiver, showering them with infinite abundance. Be the ever-radiating sun of peace, love, harmony and happiness. It is the secret of success and freedom. Through giving freely your blessings return unto you multiplied many times. If your peace is not accepted, it continues with you multiplied infinitely.

"And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house".

"And in the same house remain, eating and drinking such things as they give". All that is is the portion of the one who dismisses division and the personal, and exercises oneness and the universal. *All that is* belongs to the one who is willing to submit his resources for the common good of all, renouncing greed and egoism.

Ignore the personal, and live the universal. Dismiss the *I,* and welcome the *I AM.* I endow you with universal prosperity. I bless you with the spirit of oneness.

"For the labourer is worthy of his hire". What is yours in life will be given to you through the medium of work. It is offered through harmony, love, renunciation, and the law of service. It is yours through the principles of oneness, absoluteness, and universality.

All wealth is yours if you are pledged to a constructive mission, to harmonious living and universal prosperity. In you all find their identity, and in them you discover your hidden Name.

"Go not from house to house". You are secured in your eternal being. You are fortified in your divinity. You are the lion of liberty and the lord of progress. Do not doubt. You are *that*. Know that I am the Lord within you, the Author of your infinite glory.

Be concentrated in your mind, being and action. Be established in the realization of success. Do not waver, entertaining thoughts of failure. Do not doubt the actuality of accomplishment. Know that your associates are determined through divine order. Through them you are to enjoy your destined progress. Through them you are to reap the fruit of your mission.

You will be led to your place of work. Do not feel that your chosen field is incapable of promising results.

Why defeat yourself and undermine your foundation beforehand? Why work against your divine powers? Why deny what you are aiming to create? Why mentally destroy what you are trying to express in action?

Face your field of action with infinite faith in God and in your progress. Face it with undaunted power, with realization of perfection. Know that it is your long-sought field. There you are destined to establish success, to experience eternal bliss and to find satisfaction. There you are to win your victory and carry on your creative will for the common good. It is done now and forever.

"And into whatsoever city ye enter, and they receive you, eat such things as are set before you:"

Where you are welcome, where you find harmony and appreciation, accept the blessings that result from your labour. Never restrict your returns or subject them to your personal wish or limited imagination of wealth. Receive all according to the infinite riches of your Father. Conforming to universal custom let all pour into your environment. Let the freedom of infinite abundance play its part in your universal presence and center.

"And heal the sick that are therein, and say unto them, The Kingdom of God is come nigh unto you".

"And heal the sick", in body, mind and soul. Free them from karma, disease and all wrong doing. Free them from the idea of separation from God. Deliver them from discord, past destiny and future lack. Deliver them from the personal self caught in the net of apparent and changeable life. Liberate them from the dens of the Lucifers and Ahrimans. Rescue them from ignorance, the night of cause and effect and the despair of limitation. Release them from their earthly ego. Transform their adverse conditions to perfection, power, and mastery. Lead them to the Eternal Self.

My countenance radiates through your countenance. I instil my spirit to your spirit. My soul lives in your soul. I forge my form to your form. With my mind I illumine your mind. With my presence I crown your personality. My will pervades

your will. My love floods your love. My God is your God.

As angels from above, as messengers of the Christ, face your fellowmen. Inform them that it is the love, mercy, grace and righteousness of the Father that is manifest among them. With heavenly beauty and absolute power reveal that all is done for the manifestation and glory of the Son of God within them, for the welfare and resurrection of the spirit. The kingdom of God is unfolding now within their consciousness, within their whole being. It is the revival of their divine identity.

I endue you with power to heal the sick in mind, soul, and body. Thus the kingdom of God is brought into their constitution, and they are established in the Divine Consciousness throughout Eternity.

To heal the sick in mind you must guide them to the Cosmic Mind—to spiritual thinking and understanding, to illumination.

To heal the sick in soul you must lead them to divine love and mastery of feeling, to divine rhythm and harmony, and to balance in the depth and height of their being. You must bless them with the Holy Spirit, that purifies and transforms the soul.

To heal the sick in body you must direct them to surrender to the Spirit of Life, to the Christ of God, to the Spirit of Perfection and Universality. You must lift them to the Archform, the Form of the Father. In exalting their consciousness and power of concentration, the Grand Form with its creative

and healing perfection fits to their constitution and consciousness. Wherever it penetrates it causes perfection and operates through the White Light of healing. It transmutes the imperfect to what is perfect. It is the magic form that animates the physical form with the life and substance of the cosmic and creative light of healing.

Declare the living truth. Let them know that their sickness is not real. Nor is it the wrath of God upon them. Rather, it is the means of directing them to the Spirit of Truth. It is the chain that causes them to seek freedom. It is the force that drives them to the kingdom of God, inspiring them with the positiveness of the Universal Will and the creativeness and wellbeing of the Eternal Mind. Yes, indeed, the kingdom of God is very close to them.

"But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say".

If you are unwelcome, if there is no field of action awaiting you, if there is no harmony between you and the people, do not be concerned. The field is unripe. Their time is yet to come. There are greater fields awaiting you beyond this limitation. Go where you are needed. Do not waste time nor word upon those who are not ready.

"Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you".

We erase the memory of your opposition and discord. We depart, dismissing any thought of failure caused by your lack. We are not defeated. We leave you to the bright future which is to come. We know that when you are prepared you will receive the life and glory of Eternal Light.

We refuse to carry the least vestige of discord, lack or failure. Leaving you we go to others. Happy in success, vital in activity, and positive in power we seek them. As the rising sun sheds its infinite light upon creation dissolving the mist, so we eradicate the shadows of failure that hang in our memory concerning you.

"But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city".

Nevertheless, everyone is responsible for his behaviour and must suffer the consequences. Everyone is responsible for his lack of unfoldment. We are beings of free will and unlimited choice. We must choose to seek and attain the Eternal Truth. It is a greater calamity to refuse Truth after it has been offered, than to live without Truth through ignorance.

"Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

"But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

"And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell".

Through the above three verses, the Christ emphasizes the great danger in refusing Truth and working against the Light through evil intention. He speaks of those who reject Truth through ignorance and because they have not met the Spirit of Truth, the Christ. He refers to these as *"tolerable"*.

He emphasizes the penalty of those who refuse Truth and fight against the Higher Light after witnessing the very Spirit of Truth, the Christ, standing in their midst. This act is undoubtedly caused by self-created evil. During such opposition the ego turns to darkness and definitely wars against Light. It is intolerable. For His example He chose four rebellious cities, two of which existed before His coming and two which defied Truth in His presence and in the circle of His ministry.

"He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me".

After investing the seventy with His authority and enduing them with His infinite power, He was ready to send them forth on His divine mission. But before that great event He instilled into them His own Spirit—the Christ consciousness and presence —that wherever they went, He went, and whatever they willed, He willed. This called for actual oneness and supreme identity, the identity of the Christ.

"He that heareth you, heareth me, and he that despiseth you, despiseth me; and he that despiseth

me, despiseth him that sent me". He endued them with absolute oneness with God, conceived in the Father, in the Christ, and in them as the Almighty Spirit of All. Through this actual oneness, even before departing, they were destined to success. Victory was inevitable. They possessed the infinite power to overcome the "impossible".

Baptising them with His Christ love and quickening them with His universal mind, will, and divine purpose, He commanded them to go. Wherever they went Truth was purposed to manifest, wherever they entered *the sun of the Christ morning* was to shine with healing and life-giving effulgence its ever-liberating light and presence.

He instructed them to teach:

"The Messiah, your Eternal Self, the God of humanity, has descended to earth. Through will, love, universal oneness and supreme sacrifice He is making Himself one with the world.

"We bring you His light to illumine your understanding, His love to purify your heart, His impulse to live in you, quickening your whole being.

"We bring you His will to free you eternally. We are bearing the message of the Divine Return, the message of the glorified, exalted humanity, the humanity of the White Light".

He endued them with will, power, wisdom, love and mastery. *Will* manifests through power; *power* is exalted through wisdom; *wisdom* is perfected

through love; and *love* is the life and consciousness of mastery.

Will is found through complete surrender to God.

Power is realized through the universal good.

Love is enjoyed through realizing the Eternal Self in others.

Mastery is recognized and acclaimed through renounced service.

Thus the Christ inspired and blessed the seventy:

"I instil my will to your spirit that you may proceed with its dominion, the kingdom of Light in the world.

"I transfer unto you my power that you may construct what is good, noble and eternal.

"I inspire your mind with my wisdom that you may lighten the burdens of your fellowmen, and guide the lesser kingdoms of this planet.

"I immortalize your soul with my love that you may sanctify and save the life of others.

"I endue your being with mastery that you may serve without price—the service that transmutes, that liberates, that blesses.

"To bring the kingdom of heaven to earth and to transform earth to heaven is the mission of the prophet of Christ.

"I am your infinite measure, your form of existence, your life of expression, your love of living, and the spirit of your eternal goal.

"Your life of love is my impulse willed into your heart.

"Your glorious mission is my Name spoken in the depth of your being.

"I pervade you with my Absoluteness that you may express determination, positiveness, righteousness, and immutable light of truth.

"I quicken your virgin spirit with my Christ Spirit, rendering it the sun of humanity.

"I merge my Christ heart to your heart, transforming the heart of earth.

"I illumine your individual mind with my universal mind, adorning you with celestial knowledge and redeeming liberty.

"I will my soul to your soul bringing on the eternal salvation of man.

"I confer upon you the mystery of heaven. Only through its eternal foundation does the mystery of creation find its divine purpose.

"Regenerated and reborn, go to the world. Through your Christ Initiation you are the leaven destined to awaken their inner consciousness.

"Even as I brought the kingdom unto you, bring you unto them their eternal home.

"The inheritance I caused to be yours, make it their infinite riches.

"I opened the celestial fires of your soul to heavenly love, that you may unlock their sacred desires to higher living.

"I came to you with truth, power, wisdom, love and sacrifice that you may approach them with these stupendous virtues, draped in human form and glorified in human principles and deeds.

"I instilled my Christ into your spirit that it may manifest in your light.

"I willed my Christ into your mind that it may enlighten your thoughts.

"I treasured my Christ in your soul that it may sanctify your feeling.

"I made my Christ your ideal, your inspiration, your goal and your love to bring you eternal liberty and absolute redemption, that find fruition and glory through the transformation of all the world".

* * *

Celestially inspired, they departed. They accomplished; they were victorious. The eternal message of the kingdom of heaven was borne to the children of man. The sick were healed, the captive were liberated, the needy were blessed, and circumstances and the world were mastered. Even the Lucifers and Ahrimans were subdued. Through the power of the Christ, bestowed upon them through the grace of heaven, they wrought miracles.

But, alas, they failed to realize that it was not the power, demonstrations or victory that was of eternal value. The absolute and indefeasible was their acceptance in heaven. The divine concern was that they were admitted to the supreme order of the Sons of God, becoming one with the Father through grace, love, and mercy. It was because of this and not because of their egoistic power—although it was heavenly and direct from the Christ—that they established the kingdom of heaven and truly served the eternal God.

However, the glorious blessings, spiritual triumphs and charitable deeds that appear in the outer are the medium to our heavenly liberation and the inevitable outcome of our invisible transfiguration and divine return.

They witnessed the manifestation of the spirit through the form, the transformation of earth through heaven, and the liberation of creation through divine purpose. They beheld the glory of will through action, the creativeness of the mind through the hidden laws, and the healing of the soul through eternal love. They furthered the kingdom of immutable, invisible Truth through changeable, visible life to the glorious peak of conscious oneness with the Father.

Their joy soared to the heaven of the immortals. Carried on the infinite wings of stupendous success they returned, rejoicing in the spiritual power that was conferred upon them by the Blessed Christ.

Endued with the triumph of the ego, the zeal of the conquering mind, the fire of exalted personality, and the emotion of ignited soul, they returned to Him, shouting their glory:

"Lord, Lord, it is true, it is glorious, it is done.

"O Blessed Lord, we are convinced that all is possible through Thy power. Through Thy Name, O Supreme Master, we have ruled, we have conquered, we have witnessed the will that *can* in the coming of the heavenly kingdom".

* * *

"And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name".

It is very difficult for the *I* to discern the divine purpose behind existence and to realize God in every action. It is nearly impossible for the ego to know and see God in his crowned mission, and to realize that it is not the act that is of consequence but the truth and will of God taking effect in the eternal purpose of existence. What is essential is actual oneness with the Godhead and the uplift of existence attained through the Divine Return of the virgin spirit, who is no longer a virgin spirit but the Father-Mother, the Son.

"And he said unto them, I beheld Satan as lightning fall from heaven".

In the current of personal excitement and ego enthusiasm the seventy failed to perceive the calam-

ity that threatened them. They did not realize that through creating separation from the heavenly spheres they were exposing themselves to the Luciferic and Ahrimanic dominions.

The Guardian and Saviour of mankind saw upon the screen of their aura the drama that was enacted in the Sun Period among the Lucifers and in the Moon Period among the Ahrimans—the drama of the fallen star. Discerning how this human tragedy menaced them, with compassion infinite He hastened to the rescue of their spirit and soul.

He beheld the drama of the Angel of Light who was lost in his own glory and demonstration. He witnessed the reflection of the Light-bearer who wandered from the eternal truth, believing himself one and God another.

He saw in them the ego who was caught in the outer to the loss of the divine laws he had attained. They accomplished through the power invested in them from heaven, yet they were ignoring the God of that power. He beheld in them the intelligence that is on the verge of wandering from its universal source and creator.

"Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

"Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven".

Christ blessed them with the power of transformed mind—illumined logic and reason. He endued them with intuition—*"power to tread on serpents"*.

He gave them the power of transmuted, generative, creative forces—power to tread on *"scorpions"*.

He bestowed upon them the power of soul mastery —the life of love, harmony and equanimity. He conferred upon them power over the world and its kingdom, earth and its forces—*"and over all the power of the enemy"*.

Through Universal Will this power was declared in them supreme and absolute, rendering them the Lords of all—*"and nothing shall by any means hurt you"*.

Let this glory of power, this absoluteness of will, be yours. Be positive, creative children of light. Construct the kingdom of Truth in the heart of human evolution. Work ceaselessly, yet rejoice not in the ego, nor in the power invested in you from above, nor in mastery over the invisible and visible entities. This creates division upon the summit of your unfoldment; this weds you to the personal self in the height of heaven. This results in the fallen and not the glorified "star". This endangers your mission, frustrates your foundation, and threatens your path to the goal.

Rejoice in your unity with God. Rejoice that you are accepted in the Supreme Order of Heaven and are made one with the Great Lords. Rejoice in the

God of your victory, and not in the victory and its manifest phenomena. Your names are written in heaven. They are recorded in the Book of Immortality and called into creativeness in the presence of the Godhead. In this rejoice! Rejoice that you are resurrected in your divine mission. Rejoice that you are able to erect upon the heart of existence your Eternal Names. Rejoice in the will of God made manifest.

Many hindrances and pitfalls peril the devotee of Truth upon the path. But the chief danger is that of egoism. To be lost in the earthly ego is to use the heavenly powers to serve the greed and desires of the self, knowing that they were entrusted for the universal good. Aftr some advancement one must overcome the risk of subjecting himself to earth and its lower forces and to the ego as a cut-out egoistic entity.

The secret of human achievement is to develop to the perfection of the ego, and on that supreme summit, in harmony with the Christ Spirit, to surrender all in all to heaven. In seeking transformation we must pledge ourselves completely to God. Only through such regeneration are we at once filled with the Holy Spirit and made one with the *I AM*. We are made the Higher Ego, and not the *I*. The Higher Ego, and not the earthly ego, is the *I AM* of our human evolution.

Through such self-denial and acceptance of the Christ Spirit in the height of our attainment, instead of being lost in egoism, we are made the very

life, presence, love and will of the *I AM*. The *I AM* becomes glorified and resurrected in the heaven of humanity. "It is not *I*, it is God. It is God, yet I am glorified and made righteous and immortal in Him".

On the other hand if we reach the height of the ego and there hold to our righteousness, self-esteem and earthly identity, we discover that we are holding to the righteousness that is of the law and not of God. In the circle of such righteousness, God does not live throughout man's expression. Instead, it is man's personal, earthly self that manifests through his perfect deeds. In the light of this event man's perfection and righteousness are only measured according to earth and bow to the limitation of the physical law. They are made subject to cause and effect, and are not eternal. They are erected according to the law of earthly being, and not according to the freedom of the spirit.

In this case man's unfoldment becomes his entombment. Instead of his resurrection it becomes the confinement and limitation of the ego. Gradually this form of living becomes the state of the fallen Lucifer. It repeats the story of those backward beings who were unable to continue their eternal mission. On the stage of evolution it plays again the drama of the one who failed to recognize God as his identity, and therefore became lost in outer creation and material living. In the midst of earthly life, glorified with the coming of Christ, he will be unable to travel onward with the rest of the Christ humanity.

"Let him deny himself, and take up his cross, and follow me", said the Master Jesus; which is to transmute the self to the Higher Self, to accept the destiny of the world, to lift its four kingdoms into one's being, and then to advance to the Universal Consciousness and Christ Light. Do not remain confined in the ego, caught in the cycle of unfoldment. Instead, become one with God, denying the ego as an earthly or cut-out self.

"In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight".

Exalted is the hour of sublime revelation, of exploring the sanctuary of the Universal Will that rules behind the eternal good. As the sun baptizes the noontide, so that hour administers heavenly beauty to mankind. In that immortal hour the Christ was so aroused concerning the exalted ego that He refused to limit His warning to the seventy and to confine His inner sight to that particular incident. Instead, through the very Christ Spirit He purposed to stamp out the idea of *"I"* and *"my power"*, and seal the mind of the whole world with the truth of selflessness, the truth of the *I AM*, and the truth of oneness with God. His prime concern was to save the whole human race from the destiny of the fallen ego.

From the seventy He turned to the Father only to contemplate the mystery of mankind. Beholding

the Divine Purpose behind our evolution, He discerned how the Supreme Intelligence had foreseen that the consciousness of the ego would obstruct our progress in human evolution, and therefore had prepared for our eternal salvation. Christ perceived how God had willed it so that the divine virtues—the power of the Father—were to manifest through those who are unworthy, unknown and unclaimed by the world according to the personal self.

He discerned how for our own safety it has been ordained that the will of God is to effect its salvation and work its creativeness and sublime glory through the simple in mind, the pure in heart, the meek in spirit and the universal in consciousness, and not through mighty intellectual giants, lords of the world, and keepers of its science and philosophy.

He saw how earthly training and wisdom lead only to the science of apparent life, to knowledge of what is limited and physical. It was portrayed to Him that the Infinite, Eternal Truth can be revealed only through the spirit and universal mind that function through holiness, devotion, earnestness, higher love and complete surrender to heaven. To His spirit eyes, that penetrated human form, was unveiled how mankind is protected eternally and guaranteed against decline, eternal loss through the consciousness of the earthly ego and eternal captivity within the personal self.

Standing as the Redeeming Spirit of Humanity, as its Father-Mother and Celestial Guardian, Christ proclaimed:

"I thank Thee, O Father, for Thy eternal wisdom, supreme purpose and will. I thank Thee, O Father, that Thou has foreseen the human problem of immortality and divine return. I thank Thee that Thou hast willed Thy holy presence to animate the children of man, Thy wisdom to freely fill their minds, and Thy love to sanctify them wholly. I thank Thee that Thy peace, grace and righteousness are given them freely and not as a result of their personal endeavor and egoistic deeds.

"I thank Thee, O Father, that Thy glory is known in the world through the unworthy, and that Thy dominion and wisdom are given through babes and not through the prudent. It is glorious, O Father, *"for so it seemed good in thy sight"* that they may not mistake the source of power and misunderstand the truth of existence, thinking it is personal and not from heaven. Beloved Father, it is not the *I*, it is the *I AM*.

"If the powerful among them, O Father, were to bring them might, they would believe it his power and not Thy omnipotence. If the wise, O Father, were to bestow infinite wisdom, they would misunderstand it to be his knowledge instead of Thy omniscience. O Father, if the lover among them were to shower love upon them, they might accept it as his love and not Thy glorious absoluteness. O Father, such misunderstanding would lead mankind to eternal chaos, to the darkness of estranging the soul from God".

"For so it seemed good in thy sight". Such is the truth of God; such is the will and divine purpose

of the Absolute. It is the liberation, transfiguration and resurrection of man.

"All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him".

In the above verse the Blessed Lord continues to impress this life of liberty and exaltation upon the heart of humanity, not ceasing until it is done completely and eternally.

"All things are delivered to me of my Father". Even the very power, mind, and glory of the Christ are of the Father. It is the Father's life in Him, and not He as an individual Christ.

"And no man knoweth who the Son is, but the Father". This imparts how the will, existence, love, wisdom, manifestation and immortality of the Christ is the absoluteness, omnipotence, omniscience and omnipresence of the Father.

"And who the Father is, but the Son". The only knowledge we conceive of the Father is the life issued from the Father that manifests as the Son in the world. The Father manifests His own Absoluteness in the world and is glorified through His own presence, the Christ, the Son. Through Himself—the Christ, the Son—He rules supreme in His creation.

"And he to whom the Son will reveal him". The only knowledge of the Father, or Divine Identity, ever attained in creation or in humanity is the Fa-

ther revealing Himself through the Son, established and ruling upon the throne of Eternity.

All in all it is God, the *I AM*, the Absolute, and not the earthly ego, that stands for the Supreme Identity behind the transmuted seventy, behind the Christ Humanity. God is the Spirit of Truth, liberation, creation, oneness, allness and immortality.

THE MYSTICAL INTERPRETATION OF SENDING THE SEVENTY

Light-bearers, I have developed you. I have blessed you with the consiousness of heaven and initiated you to the higher mysteries of life. I have prepared you to bring on the eternal kingdom in the sphere of earth. You have attained the height of the universal adepts. The world is ripe. Its gates are waiting your entry. Its fields are wide open for your mission.

Wherever you enter, the sun of love, peace, and happiness unfolds its effulgence.

March to the inner kingdom of humanity, to the stronghold of the world. March with the power, mastery, wisdom and consciousness of divine messengers.

My righteous way is your way, my cosmic path is youth path—the path of the glorified humanity.

Resurrect the self-reliance that befits the Christian Lords. Go your way. It is the path of the reborn, regenerated one.

In your mind and above all understanding know that I have sent you, know that I am the spirit of eternal salvation and progress, that is advancing within and through you throughout human existence.

Through your service I free mankind. This liberation, this divine return, is your unfoldment. It is the everlasting fruit that you gather to the heavenly treasury.

I send you forth as the Cosmic Mind. I send you as the spirit of intuition that is destined to transform the darkness of apparent life to living light, and the destructive desires of the world to eternal progress and peace.

Rely upon heaven for power. Seek the universal truth for wisdom. Search your Eternal Self for harmony and peace.

Concentrate the forces of your mind, the emotion of your soul, and the positiveness of your will upon whatever you do.

Do not let your mind wander from the subject. Know that you are victorious.

To your fellowmen pour forth the eternal good within you. Anoint them with everlasting peace.

Always anticipate what is good and blissful. To expect is to will. To will is to create.

If there is no worthiness in others, let not your heart be troubled. The good, the eternal, that you will returns to you infinitely multiplied.

Welcome and accept the recompense. Know that all is yours, and that what is necessary will work its way to your environment.

Infinite abundance is yours. You are the adherents and ambassadors of the universal good.

Where you are active, there lies your mission and success. There you find infinite riches, perfect accomplishment and unchallenged triumph.

Focus your mind, order and wisdom in your expression.

Wherever you are received be harmonious and tolerant. Enjoy the blessing conferred upon you as the outcome of your service. It is the fruit and immortality of action and the expression of universality of purpose.

Do the creative, immutable good. Help others to overcome their circumstances and master their trials.

Heal the sick in body; quicken the ignorant in mind; sanctify the discordant in soul; and liberate the captive of the greedy, egotistic self.

Approach all with the transmuting, infinite, ever-liberating truth. Bring them face to face with their Holy Self.

When the vista of healing dawns, assert that man's ultimate height is not physical perfection, but his divinization as the Son of God. To become one with God is the true goal that heals and liberates, manifesting immortal perfection.

Let everyone know that his healing is his transfiguration. It is the glorification of the Son of God within him. It is the kingdom of heaven made manifest in earth.

Where you are rejected know that the environment is not your place, and the inhabitants are not prepared for your mission. Do not be distressed. Do not lament failure for in truth it is not failure. It is unripeness on their part. It is not in divine order.

Dismiss the memory of your unsuccessful effort. Know that defeat never was, and never will be. Step forward with illumined mind and liberated will. Advance to the next place with the spirit of realization, might and accomplishment.

Free from the memory of the past step forward as from glory to glory, from success to success.

Know that a bright future—the future of true awakening—is awaiting the backward humanity.

Blessed is the one who seeks truth, accepting and living its virtues. Indeed, he is the Light of the World. He is thrice blessed.

Lament, O one, who through ignorance and neglect fails to understand and know God. Lament, O one, who fails to live the truth of life.

But to face truth, to have truth in one's midst, to receive truth into one's understanding and then to refuse to live its virtue or to follow its wisdom, war-

ring against its kingdom, is intolerable and justifies eternal condemnation.

On sending you I infuse you with my life, and declare you one with me.

I am the Universal Lord. You are one with me. I live everywhere. You are my own.

I am the God of Light. We are inseparable. I am the Christ, you are my Jesus.

In your virtue, I am its spirit of omnipotence. In your service, I am its sun of healing radiation. Concerning your good, I am the meaning behind its letter. In your love, I am the soul behind its divine actuality. In your victory, I am the God of its glory.

The appeal in the eyes of the needy is my gaze directed to your Christian heart. The voice of the captive is my call to your compassion.

The love you shower upon the meek and lonely is poured upon me, Jesus of the world. It is Christian Baptism.

Help the destitute, and you help me. Bless them, and you glorify my Name. Share with them, and you love me in the bosom of my Father.

Those who receive the Light-bearer, receive the God of Light; those who refuse *the center of light*, refuse immortality; and those who proclaim *I* in the language of egoism, opposing the God of Light, deny their Creator and His Living Torch.

I—the Christ—am your identity, presence, light of expression and consciousness. Wherever you go, I am with you. In trials or in triumph, I am your Lord of glory.

I am the beginning of your mission. I am the end of your ministry. I am the immortal circle of your love, and its sun everlasting.

Go, it is not you, it is *That*. It is the *I AM*.

* * *

The will was done. The kingdom was realized. The Christ Spirit reached excellent manifestation through the service of His messengers. Through the supreme power instilled in them as grace from heaven, they healed the sick, liberated the captive in mind, and sanctified the love of the soul. After their own Master, they overcame the Lucifers and defeated the Ahrimans, subjecting the invisible enemies of humanity.

They returned, shouting their victory and announcing their glorious deeds through the trumpet of the ego.

"Master", they proclaimed, "through the heavenly power of Thy will, we have won. We stood victorious in our mission".

* * *

Rejoice not in power. Glory not in demonstrating. They are only the outcome of the real, the phenomena of what is eternal. Rejoice in the real, in the eternal.

What is done is accomplished through the infinite power within, that rules in the without. It is effected through inner perfection and attainment that renders the manifest perfect.

It is accomplished through the sublime purpose behind what is apparent.

The "impossible" is attained when you are one with the Godhead. You are victorious and eternal when you are accepted in the heavenly order of the immortals.

Gazing to the Infinite, the Blessed Lord said:

"Praise be to God. Glorious is the mystery of the Father.

"All dominion and creativeness is done through the *will of God* taking universal effect in the meek in spirit, the pure in heart, the sanctified in mind and the unworthy. It is not done through the lords of materialistic glory and physical dominion".

Beholding the Absolute, the Blessed Lord proclaimed:

"Only in the Father I know and live myself. Only in the Father I am the Christ of the world, the Christ of the cosmos, the Christ of God.

"He is the Spirit of *all that is,* adored, known and worshipped in His sublime, eternal glory".

CHAPTER X

MEDITATION

O Divine Intelligence! I appeal to Thy love through which Thou hast begotten Thyself, within Thyself, by Thyself—Thyself remaining the Universal God of *all that is*.

I appeal to Thy love, that hath conceived the Christ within me and the universe, to be transformed to Thee.

O Divine Intelligence, for my perfection I appeal to Thy love, through which Thou art the Father, the God of my Eternal Life, the Lord within me and the Absolute Spirit of the Infinite Universe. To Thy love I appeal for my Christ victory.

O Divine Intelligence, through Thy love—the Christ—I appeal to Thee to enable me to love the world with Thy everlasting love, which hath given the world its Redeeming Lord. Aum-muan.

CHAPTER XI

THE WHITE LIGHT OF THE TWENTY-THIRD PSALM

In the circle of the Oriental mystics the Twenty-third Psalm is considered a Psalm of White Magic or distinct potency. Majesty, charm, freedom and infinite dominion are associated with its chant. Its blissful emanations and results comfort and sustain the earnest soul.

Although the Twenty-third Psalm issued from the Holy Spirit, a past prophet was the exalted medium. This song of songs is not the word of man flaunting his personal fervour and zeal. On the contrary, it is a tower of higher inspiration through which heaven reveals its might, wealth, happiness and eternal peace.

Although the prophets of old led simple, neutral lives, and during their daily experiences and responsibilities were plain men among men, nevertheless, when it was necessary to convey higher truth to mankind they were seized upon by the Holy Spirit, charged with heavenly consciousness, and rendered celestial instruments of the Divine Mind. During such sacred intervals the Holy Spirit spoke the Living Word of Eternal Truth through them, and shed upon them the light of creative knowledge and higher understanding. Through those prophets

He directed humanity to its highest goal, according to its Divine Purpose. Thus we picture the ancient circumstances that surrounded the conveying of the Twenty-third Psalm by the immortal poet and prophet, King David.

Deeper study reveals the Christ Spirit secreted in the delivery and essence of the Twenty-third Psalm. Before the manifestation of Christ in Jesus He was present in the human aura and consciousness and in the spiritual sphere of earth. Through the Holy Spirit that pervaded humanity He existed as man's divine birthright. This Sun Consciousness of the Christ in mankind was concealed in this form of White Magic, and adorned this most celebrated Psalm with sublime significance, rendering it a Christ bliss to the world before and after His glorious coming.

The Twenty-third Psalm is a seal of power; a spiritual charm of prosperity and infinite abundance. It considers man as a being of heaven and earth, and blesses him with the power, life and perfection of both. In every expression of might and glory it crowns him with the consciousness, life, light, love and omnipotence of heaven and earth, pronouncing him a Lord of heaven and a king of earth.

The term *"shepherd"* in the first verse signifies the Divine Mind.

"I shall not want", indicates that the Lord is my absolute and infinite provider. He is the Lord of my exalted freedom.

"He maketh me to lie down in green pastures", perceived in the second verse, means He endues me with mastery over earth and its forces, command over the world and its kingdoms.

"He leadeth me beside the still waters", indicates soul transformation. "Still waters", infers a peaceful, harmonious soul life.

"He leadeth me in the paths of righteousness", contained in the third verse, means the Lord translates my will, exalts my understanding, ennobles my feeling, and sustains my deeds. He enables me to live His consciousness as my earthly life, and crowns my action with His glory. I live, yet not I; it is the Lord that wells forth His infinite life and will through me.

"For his name's sake". It is clearly perceived that God lives in man, and transforms him through His eternal glory for the sake of the spirit entombed in man, for the sake of resurrecting the Christ, the Son of God, within him; and not for man's vainglory nor the sustainment and strengthening of his carnal self nor the enhancement of his greed.

"The valley of the shadow of death", mentioned in the fourth verse, indicates the phenomenal life of earth—its trials, its condemning forces of cause and effect, birth and death, its passing outer fancies and veil of illusion. Also it signifies the lower kingdoms of the astral through which the soul was compelled to pass upon leaving the body.

Before the coming of Christ and before the event of Golgotha, these regions were dark and horrify-

ing. They were beset with destructive forces and inhabited by the demons of the astral. These demons used to haunt and harass the soul upon its withdrawal from the body. They would imprison and enslave it, and feed their hunger on its life forces that harmonize with their fiery lust.

Only the mystic, the Initiate, or the one who has steadfast faith in God and lives a righteous life upon earth, could shed Light upon his path in those regions, and thus overcome the demons of the astral and subdue the destructive forces of the terrific astral fires. He was one with his God, and his God was one with him, and through that celestial unity he was made the unchallenged conqueror.

The ancient mystics left many notable poems that refer to these experiences; poems that sing the glory of their victory and the praise of their God. On the other hand, many horrifying stories were narrated by them concerning the non-initiates. They recounted unspeakable experiences of the non-illumined who were held the prey of the Ahrimans upon passing from the visible to the invisible. This accounts for the establishment of the fear of death in the consciousness of man. It also aroused the feeling that life on earth is safer than life upon the invisible, and brought on the impression that mankind lives only when attached to the physical world.

After the coming of Christ, after the crucifixion and resurrection, a tremendous change was wrought in these regions. After His withdrawal from the form of Jesus upon the cross, the Christ entered

these realms, "the valley of death", and flooded them with His Light. He subdued the demons of the astral, quelled the Ahrimans and the Lucifers, and liberated the departing souls from their distressing influence. He erected heavenly freedom and Christ Light in these erstwhile dark zones. Death was no longer what it had been. Christ made it departure from the physical plane to the heavenly plane. He rescued the soul, and transmuted its loss to transfiguration.

With Christ all humanity conquered death. Not only the mystic or the prophet overcomes the "valley of the shadow of death", but with him all believers and with them all mankind. After the event of Golgotha only the evil-doers, who maliciously sin against the celestial light in mankind and war against the kingdom of heaven upon earth, are terrified and victimized by the demons of the lesser regions. Inevitably they are entangled in the valley of death. They are not condemned through its evil power for there is no power in evil. On the contrary, they are censured because of their own illusionary, wicked creations, which, while unreal in the life of truth, are material to them. It is an illusion that is real to the ignorant through the operation of his conscience and self-affirming of corruption by doing evil.

The power of the Lucifers and Ahrimans, that causes soul condemnation to exist as real, is subdued entirely through the Christ of humanity.

"Rod" signifies earthly power and the *"staff"* indicates heavenly power.

"Comfort me", conveys to my consciousness Thy presence—the presence of the Holy Spirit within my being, my omnipotence, omniscience, love and identity.

The word *"table"*, mentioned in the first half of the fifth verse, replaces an ancient word that means open house. It is pronounced manzel or manzool, and is a house of generosity and shared prosperity. Houses of this noble nature exist until now in ancient countries. They are standing monuments of the glorious past.

The purpose of this free housing, or "open table", is to care for the weary wayfarers travelling from one city to another. Its altruistic object is to extend refuge and food to all travellers. All are welcome to enter these places of plenty or prosperity. Following the Oriental custom they wash their hands and feet, eat, and sleep, to depart in the morning without recompense of any nature.

In the Orient this portrayed the nobleness, wealth, benevolence and generosity of the owner. It was supposed to reveal and honour the great blessing that heaven had bestowed upon him. It also indicates his likeness to the infinite spirit, or the sun in its expression.

The Lord, his provider, is the overwhelming power supporting him. Therefore, he is able to pour forth infinite abundance to all, seeking no reward and expecting no returns. Not unlike the sun he draws upon his inexhaustible resources, which are given freely unto him from God and which he in

return offers freely to mankind. Constantly he gives on the without and receives from the within. He is unhampered in his ever-abounding prosperity. He does not rely upon foreign resources. (The wealthy Orientals who pride themselves in being able to exercise such deeds and execute such generous living, referring all their blessings to God, are eminent land owners. They own villages, and all their income is produced from their immense estates.)

"In the presence of mine enemies", means during the expression of his infinite, creative prosperity his Lord has enabled him to stand adamant against all opposition. He outshines his challengers. *"Enemies"* in this verse refers to opponents.

"Thou anointest my head with oil; my cup runneth over".

Thou appointed me Thy priest of wisdom and Thy king of power and prosperity. I am the lord of heavenly and earthly living. I am the master of all vibrations and experiences.

Anointing the head with holy oil indicates initiation of the Priest, the king and the prophet.

"My cup runneth over", indicates lordship of this earth. It is the sign of abounding prosperity.

"Surely goodness and mercy", vibrated in the sixth verse, indicates the divine blessing that is granted us through each other and the loving benevolence, protection and prosperity that is given us from heaven.

"Shall follow me all the days of my life", affirms our immutable and absolute triumph in life. Heaven-

ly and earthly blessings attend us. They accompany us as our destiny, birthright and name. We are the masters of our environment, our progress, our liberated and ever-creating consciousness. We are the masters of life invisible and visible; the masters of the world.

"And I will dwell in the house of the Lord forever", signifies the entire transformation of the constitution and consciousness. They are quickened and resurrected. They are immutable, immortal and absolute in the White Light. The spirit that liveth in them is the Lord, the God of the Immortal One. It is his true identity, the Christ Self of his being.

In the meaning of his last inspired acclamation the mystic-poet perfumes the atmosphere with the quintessence of the fount of immortality:

"I am conscious of Him in my being. I know Him as the Lord of my triumph, my transfiguration. I am one with Him in my form; I live with Him eternally. He is my primal cause.

"My form resurges to His Grand Form, to *His universal, creative and ever-living will.*

"Mine is the resurrection of the Priest, the King, the Mystic-occult.

"Mine is the resurrection of the Prince of Peace, the Son of God, the son of man".

THE TWENTY-THIRD PSALM IN THE LIGHT OF ITS LIVING SUBSTANCE

"The Lord is my shepherd; I shall not want".

The Lord is my divine and ever-creative mind. I

am the master of life and the world. I am master of my own environment, circumstances and will.

Through the Lord within me I create all that is needed for my fellowmen and for my true well-being. Thus I am not subject to lack. I cause to manifest all that satisfies the spirit within me, all that enhances its glory. My constructive activity is the outwelling of the Divine Purpose.

The Lord is my universal, creative mind. I am the spirit of infinite abundance. I am the ever-radiating sun of co-operative prosperity.

I realize wholly the undaunted presence and will of God within me.

In the above we perceive mental mastery.

"He maketh me to lie down in green pastures: he leadeth me beside the still waters".

The Lord, my Lord, endues me with mastery and power over earth and its forces, over the world and its civilization.

The Lord, my Lord, renders my path the path of the redeemed soul. He transforms my soul to a kingdom of peace, holiness, eternal satisfaction and power.

The above indicates physical and soul mastery.

"He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake".

The Lord, my Lord, transmutes and glorifies my soul. He blesses me with divine consciousness.

He makes me realize that He lives in me and that His ways are my inclinations, ambitions, feelings and desires.

He elevates me to His love, life, and will, making me one with Him. He lives His glory and eternal purpose through me, thus transfiguring my being.

He blesses me with this eternal creation for the glory of the spirit within me, His Sacred Name. Through His heavenly grace I enjoy my sonship with God and realize that my existence is purposed and willed for the supreme victory of the Spirit in creation.

The above portrays soul and spirit mastery.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me".

Although I tread this world of passing phenomena, although I explore this jungle of cause and effect, I am unafraid. I do not doubt my God. I know that He is with me.

His love is my consciousness. His presence is my bliss and harmony. His will is my power. His absoluteness is my glory and independence.

In Him I stand unchangeable, absolute. In Him I find my protection and safety. *All that is* contributes to my good and blessing. Life holds what is beautiful and helpful for me. It operates constantly for my welfare. Its wheel of industry revolves for my prosperity.

I fear no evil. All power there is, is the power of God. All consciousness there is, is the consciousness of God. All presence there is, is the presence of God. All love there is, is the love of God.

In Him I find, know, and behold my being on every plane of existence. I understand Him in the physical; I know Him in the astral; and I am one with Him in the spirit.

When I leave this mortal form, when I pass from this apparent form, crossing the lesser astral kingdoms, I am unafraid. Through the Christ in me I transform darkness to Light. I overcome all demons of the lower regions. I pass through kingdoms of light, peace, and safety for the kingdom of darkness is transformed to a kingdom of Light in my presence. God is with me. His presence floods all consciousness, crowns all existence, and transmutes all influences and forces.

The powers of the Lord in earth, His "rod", and His powers in heaven, His "staff", operate for my blessing, welfare and unfoldment.

"Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over".

The Lord, my Lord, blesses me with infinite abundance. He appoints me the sun of prosperity in His kingdom of love, happiness, peace and plenty. In the consciousness of co-operative prosperity, I am His living image.

My infinite resources flow from Him—freely and constantly. As the sun emanates its light, so I outwell a life of giving, a life of blessing to my fellowmen. My infinite abundance streams forth from the depth of my inner being, the God within me, throughout Eternity. I rely upon God alone for my infinite, ever-streaming, ever-outwelling resources.

Eternally I pour forth love, goodness, beauty, happiness and blessing. It is the divine within me manifesting. I have won the victory of Lord of Light, of Angel of Bliss.

The Lord has appointed me His priest of light and love, His priest of heaven. The Lord has proclaimed me the unconquerable ruler of the world and its kingdoms.

"Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever".

The Lord, my Lord, reveals Himself infinitely through the expansion of the world and the glory of heaven. Beyond doubt I realize and enjoy the presence of my God among my fellowmen and in the circle of the immortals.

His glory manifests to me as peace, love and happiness—the bliss eternal, the bliss that surpasses all understanding.

Through His presence manifesting in me I am transformed. My constitution and consciousness are transfigured and rendered His holy temple. I

live in Him and He speaks His glory through my regenerated life and glorified deeds.

Forever and ever more He is the Holy Spirit of my creation, the Christ of my redeeming love and the Father of my identity.

THE TRANSCENDENT MAGIC OF THE TWENTY-THIRD PSALM

The Lord is my universal, creative mind. I am a living spirit of will, wisdom, love and prosperity. Through Him I create my own.

He is the Jehovah of my descent and the Christ of my ascent. In His Cosmic Consciousness I enjoy the glory of free and eternal being.

He is my ever-conquering power of expression, health, harmony and constructiveness.

He is my divine intelligence. He exalts my vision. He liberates me through His love and through my soul and spirit understanding.

The Lord, my Lord, prepares my path, transforms my soul, enlightens my mind, quickens my spirit, and perfects my living.

He is the Lord of my being, my supreme protector, my inner dweller of the Christ Light.

In Him I realize my goal. In Him I know my All-pervading Self.

The will of the Lord is my omnipotence in the kingdom of creation.

The wisdom of the Lord is my infinite wealth in the dominion of man.

The love of the Lord is my delivery in the world of living realities.

The Lord, my Lord, is my salvation—my God of triumph in the consciousness of the ego.

He is the conqueror within me, my heavenly companion on the Eternal Path.

He is the light of my illumination, the sun of my transfiguration and freedom—my eternal redeemer.

The Lord, my Lord, is the spirit of my eternal bliss and inspiring happiness.

He is the cosmic soul of my world-redeeming prosperity.

He enables me to know and live my Infinite Self through mastery, holy love and ever-renounced charity.

He is the might of my heavenly consciousness, the power of my earthly existence, and the strength of my human expression. He is the Lord of my creative deeds.

In Him I find my glory; through Him I attain my peace and perfection. It is goodness; it is mercy; it is immortality.

In Him I am resurrected—the Christ of heaven and earth.

He is the Lord of my life, the God of my understanding.

He is my identity—the Son of God and the son of man.

CHAPTER XII

GOD OF MY BEING

In calamity I called Thee.

Through wisdom I came to know Thy will.

Through joy I offered my soul to Thee as the fragrance of living life.

Through victory I declared Thy name.

Through purity I beheld Thee.

Through love I united with Thee, becoming immortal.

Yet, O Sun of my Intelligence, when I endeavored to stand in Thy holy presence my personality withered, my mind failed me, my power deserted me, my self lost its *I*-ness.

Yet, O God of my Being, when I endeavored to stand in Thy holy presence my heart forgot its beat, my breath lost its current, my consciousness was absorbed.

By Thee my spirit was appropriated.

O God of my Being! O Truth of my Awakening! There was only Thee, Thee alone.

CHAPTER XIII

THE NATURE AND MYSTERY OF PRAYING

Ever since humanity followed the current of descent, the Divine Leaders, both invisible and incarnate, have striven to ignite man's spiritual consciousness and to fan the Divine flames in his heart. They foresaw the peril that would menace him as a spirit being were he left alone to face the overwhelming power of physical life. They knew that, if he were found void of Divine substance and spiritual life, his personal consciousness, thought form and thought activity would completely vanish before the white heat of the spiritual flames that transform physical life.

The Divine Leaders realized that when humanity, on the path of materialization, refuses to worship the golden image of the prince of the world, the prince of the world will order it cast into the seven times heated furnace of materialistic strife.

Constantly inspiring the human consciousness, the Divine Leaders have so prepared it that when humanity is thrown to the blazing furnace of the world, in the midst of the leaping flames, the Son of God will appear as a man among men, walking among them as their Saviour, Truth, Life and Immortality, their Higher Self.

Only in that hour of resurrection He truly endues them with rebirth, regeneration; and, instead

of the flames of strife, birth and death, He robes them with His Spiritual Nature and Form.

Through the appearance of the Son of God as the immortal, immanent spirit of life in the core of physical existence, the life of the world, instead of being an existence of bondage and consuming fire, will be transmuted to a temple of initiation and liberation. In the seven cycles of this life of rebirth and resurrection, man's descent is made at once the foundation and fruit of his ascent into the Godhead. Then only he merges into the Sublime Presence, and that exalted state of being, as the Spirit of Will, Wisdom and Love, possessing an *eternal, universal, yet individual, consciousness.*

* * *

From the birth of time, when the Spirit of Eternity outbreathed earthly existence, until the present, we observe how the Leaders of Humanity have versed mankind in the laws and order of life. They vested him with omniscient instruction which pointed to his Divine origin and directed his attention to the spiritual life. When they first dealt with humanity, during prehistoric ages and afterward, they instructed it in the mysteries of religion as the paramount art of living. This included the foundation of art, science and philosophy. On this broad avenue they taught mankind to unfold to the power of the Supreme Intelligence and to live directly the laws of being. In accordance with these laws they adapted man to connect himself with that life, and to employ its forces and mysteries successfully and constructively.

The more the physical veil dawned upon man and thickened around his soul and spiritual vision, and the more the sentient life obscured his spiritual kingdom, the more the Divine Leaders instructed and trained him in Divine art and spiritual communication with the Universal Intelligence that underlies the world of manifestation. Every endeavor, act, and accomplishment was rooted in religion and wholly consecrated to the Gods. Marriage, exchange, economy, and even war were willed and fashioned according to religious zeal, color and purpose.

Through Divine rites and ceremonies his spiritual life was fashioned into earthly, vivid experiences and sensible actualities. This implanted the Divine life within him as spontaneous, instinctive nature and latent, Divine memory. It is through fourfold magic that the Leaders kept alive in him his Divine origin and spiritual standard of being.

This method of succouring man with Divine consciousness, life and power on earth, this art of keeping him spiritually alive and ever-conscious of the invisible life and the presence of his God, is accomplished through prayer, the art of worship or the art of meditation. This sacred rite is named religion or devotional and righteous living.

* * *

In accordance with certain cosmic laws and the spiritual and physical relations existing between the earth and the sun, the earth and the moon, and the earth and the various planets included in the invisible and visible solar system, the Divine Leaders es-

tablished Schools of Initiation, sanctuaries of spiritual birth, in the human order. These schools of mystery, or Divine Orders, are known among the esoteric students as the Seven Oracles. They are:

The Order of the Sun, the Christ Initiates. This Order brought on the mystery of creating ideas through practical imagination that deals with inner life, logic and reason. It furthers the use and mastery of the mind. It is the method of manipulating mental process, through the art of thinking, in order to arrive at life-realities through practical understanding. This method penetrates to the inner depth of the laws and principles of existence, reaching their sphere of oneness. Nevertheless, it conceives them in its scope as separate realities and then unites them as one intelligent reality, as the foundation of human existence.

The Order of Saturn. Besides manifesting the life of the Father and conceiving in the human mind the mystery of the beginning of life-formation, establishing it mentally in the archetype of things, these Initiates administer as Initiates of the Moon, as Guardians of the Divine Mother Principles, as beings of love.

The Orders of Jupiter and of Mars. These Orders and the Initiates of Saturn trained humanity, through psychic practice and inward communion with the spirit, how to unfold according to the laws and principles of will, order and constructive exchange.

The Orders of Vulcan, of Mercury and of Venus. The Initiates of these Orders worked upon humanity through thinking, bringing on its primary physical cultivation and spiritual unfoldment. They adapted mankind to the first human culture, to higher molding, to love, to beauty, and to a higher realization of existence. They expanded his consciousness to constructive personality. Their work upon humanity was largely according to inner reception, partly related to individual mind and visioning.

According to sentient life, and inner and outer feeling and expression, they erected in the human constitution the perfect development of the earthly ego, that lives and expresses through a self-conscious soul.

The Initiates of Venus taught humanity higher wisdom. The Initiates of Vulcan, in conjunction with the Lords of Venus, imparted art and science.

On the outer these Great Leaders designed Schools of Initiation, Temples of worship, in the midst of the dense forests, and fashioned them to represent the descent and ascent of man through the symbology of nature's configuration of hills, vales, and streams. These Schools and Temples of Prayer in the heart of the wilderness conveyed heaven to earth, safe-guarding the spiritual consciousness of mankind. Thus, as humanity advanced in physical life and commenced to form out the order of the world, hand in hand as heavenly messengers, as men among men, the Divine Leaders brought to the world *re-*

ligion, or the art of prayer, and adapted it to the life of physical humanity and the external world, dividing it into *art, science and philosophy.*

Philosophy, science and art outgrow from the tree of religion. For this reason, in this era, the leaders of mind are bringing forth from the cloister, and divulging to humanity in general, the sacred wisdom that was secluded therein for the elect. For the enlightenment of the world and its delivery, they are launching a movement that will join art, science and philosophy with religion, thus identifying the offshoots with the tree. This is not accomplished by tracing them back to their source—an act easily mastered—but by extending them on to the mother tree through fruition.

Philosophy, art and science are advancing daily toward the hidden light and spirit of religion. This invariable occurrence causes twofold bliss, the superadvance of science, philosophy and art, and the actual reach of the mind and soul through knowledge and higher living to the Eternal Truth and Divine Purpose that underlie religion. No longer will religion be the outer ceremonies of faith. Instead, it becomes the religion of supreme knowledge and actual living, the religion of Spirit and Truth.

* * *

When the heart in Divine communion is open to God, and the spirit through supreme adoration drinks from His infinite love, wisdom and will, then man is praying. When the soul of man with yearning love calls to the Absolute Spirit of the Universe,

asking the illumination of the world and the bliss of humanity, then man is praying.

Prayer is a Divine Path to God; therein man consciously unites with the Spirit of Truth, Intelligence, Power and Life. Through it the Divine Creative Intelligence, that constantly traverses the universe, animating and sustaining its existence, finds an abiding center in man. It no longer passes through him as was its wont, leaving no individual trace, nor as it usually traverses and irradiates the animal and vegetable kingdoms. Now the Supreme Intelligence individually establishes Its consciousness—the Christ consciousness of the Father—within man, and from there operates as life, love, wisdom, will and immortality, blessing humanity and the expansion of the world.

What we refer to as prayer is man's work upon his inner self. Through that spiritual activity he discloses strata after strata of the life of his soul and spirit, which have become involved in the physical, until he brings into actual manifestation the Eternal Self of humanity.

Only through meditation does man delve directly to the depth of his Divine origin, to the God within. Only through supreme devotion and Christ earnestness, love, and will, can he reach that sublime fount. Only through prayer, through Divine meditation, can he realize his unity with its living, spiritual, omniscient light, the light of love, grace, and mercy, attaining his Christ illumination.

True prayer is the act of Divine Universal Willing. Through prayer the Divine nature takes its course in man, the world, and creation.

The nature and mystery of praying is the active consciousness of Divine communion within the holy of holies of the *I*. It is the sublime, actual realization of our oneness with God, and its heavenly beatitude.

Hearken to the inner voice of the entombed spirit:

"When I truly live, I am a living God; whether I am aware of it or not.

"When I am lost in the physical senses, I am seeking God; whether I know it or not.

"When I am seeking power, I am searching for God; whether I realize it or not.

"When I am worshipping wealth, I am entreating God; whether I am conscious of it or not.

"Sooner or later, through these experiences God will be revealed to me; although it may be as consuming fire that annihilates what is base, ignorant, selfish, vain and materialistic.

"The happy moment is approaching when I will know God as He is known in Himself.

"The happy moment is approaching when I will consciously and directly live the Divine—the hour of true prayer.

"My form is my temple. My faults are my sacrifice on the altar of apparent life. My desires are my burning fires. My love is my devotion. My spirit

is my worship. My annihilation as a self is my oneness with God. My Christ virtue is my entrance to the Divine".

* * *

Just as man, through the activity of the senses, knows that he is a physical being, possessing a physical constitution and consciousness; so through the art of prayer he is assured that he is a spiritual being, possessing a spiritual life and consciousness. Through taking into himself physical consciousness, he consciously lives in the physical world, so in taking into himself spiritual consciousness he is able to consciously live in the spiritual world. The only difference is that physical life is limited to the outer senses, to time and space, and is susceptible to birth, death, and causation, while the spiritual life is infinite, free, eternal and absolute.

As man, through the laws of physical life and its vibration, constituted and developed his physical form; so through prayer, adorned and pervaded with spiritual life and laws, he constitutes and develops his spiritual form. As the physical is strengthened through physical harmony and vibration, so the spiritual is constructed through spiritual harmony and vibration.

* * *

Some protest their prayers are ignored; others proclaim their prayers have been marvelously granted. While both classes still live in their personalities, and have therefore never truly prayed, nevertheless, their method of praying is a phase of

the art of concentration in its first or second degrees. It is the practice of using the mental force or the soul's creative process for one's advantage and purpose.

When one feels he has prayed without avail, either he sought to evoke certain circumstances which were selfishly personal, or else he did not pray according to Divine Purpose; that is, for the glory of the inner spirit. Doubtless, in his actual living or in his method of affirming he is violating various Divine laws. In disobeying the Divine Principles, he cuts off his individual universe from effective connection and co-operation with the Universal Powers whose aid he is invoking. Therefore, he automatically makes impossible what he desires to accomplish.

The answer fails because the petitioner has not yet arrived at true pointedness, the power of concentration. He has not developed to the degree where he can direct his mental force or his soul's creative power upon his fellowmen or upon any elected subject, making them subserve his mental demands.

The answer is not in evidence because the petitioner has failed completely to charge his desires with inner fire, which act realizes the soul's desires. Because of his undevelopment in the art of concentration he fails to expand his force beyond his own limited mental or soul centers.

When one cries out his grief and passionately chants forth the song of his self-seeking self, he is

not praying. When one prays for his personal benefit and satisfaction, and in his heart ignores the rights or needs of others, he is not praying. When one implores his physical enrichment and the growth of his instinct, void of spirituality, he is not praying.

When one prays for his own profit, to the necessary involvement of another's loss; when one prays for victory, to the consequent defeat of others, arbitrarily determined that his view-point must be the only right view; that one is not praying.

Such prayers are simply affirmations or utterances of what is within the personal mind and selfish desire of the undeveloped petitioner. Through that instinct he is outwelling personal fire with such fervor as to transform his prayer to perverted concentration. Diligently or inadvertently he pours forth the damaging art, the pernicious process of Black Magic, that menaces his own life and the life and wellbeing of others, if they lack the protective White Light.

Prayers for revenge, for personal gain, for overcoming and dominating others; prayers even unconsciously or slightly tinged with stifled desires lurking in the soul of the supplicant are wrong concentration or Black Magic.

The mental and soul forces are dynamic powers. They can be charged potently for good or evil. They can be discharged from the aura as cannon balls or thunder bolts so they will register in the desired point, mocking space, time or any physical barrier.

On the other hand one can radiate them forth from his Spirit Being as the rising Divine Sun of healing, righteousness and blessing.

It is well known that the misuse of willing, thinking, or feeling is sinful, harmful and forbidden as much as the misuse of speech or actual deeds. The righteous use of willing, thinking, and feeling is the power that enables us to rule the world and circumstances. It is blissful, effectual and truly Divine. Through its inner laws, harmony, and standard it secures its own answer. This supreme power never fails. Potent to create, in spite of all circumstances it is dynamic and absolute.

If a personal, egotistic being flaunts the news of his demonstrations, the amazing answers to his prayers, the fulfillment of his heart's desires, he consciously or subconsciously applies the laws of scientific and well-developed concentration. Through determined will he directly focusses his mental and soul forces upon the desired object.

The children of light, the saints of various Divine Orders, do not flaunt their power of benediction. They evade advertising their demonstrations and shun mentioning the answers to their prayers. Their devotion to God and to the eternal good is most sacred.

When the mysteries and powers of religion were made public, for the protection of humanity from constantly increasing selfishness, egoism, and worldly instincts, the Great Leaders gave mankind the outer form of prayer, and concealed from him the

inner secrets of universal willing. They knew that destruction would inevitably ensue to everyone, both directly and reflexively, as karma from the unrestrained exercise of Divine power by those lacking the wisdom to wield it. The Great Leaders gave for religious practice the art of prayer or outer affirming, instead of the sublime art of meditation and superwilling. They awaited man's gradual spiritual development before entrusting him with that power. Meditation and superwilling bring quicker and more certain results than affirming can accomplish. They are capable of more construction. The art of meditation and superwilling was reserved exclusively for the schools of the prophets and seers. Within the temples it was regarded as most sacred. Through the art of initiation this higher authority was entrusted only to the elect.

* * *

Through the divinity of its purpose, the prayer of the devout is *meditation* and *superwilling*—universal oneness with the Omnipotent Mind. It is a mystic union with the Godhead, arrived at through sublime devotion and consuming love.

Meditation is pure activity within the soul, resolving and transmuting life to its spiritual state and consciousness. It is attained when the soul turns upon itself, and within its pure soul kingdom, the kingdom of light, works upon nature, creation, the world and life. In that kingdom the soul finds all things. Therein, through its previous activities, the soul has brought and constructed life and crea-

tion. In its magic inner kingdom it has molded and subjected them to its laws and principles.

When the soul reverts upon itself through meditation, it causes its withdrawal from the body. It holds positively upon the infinite current of feeling, and finds itself a resurrected soul in the astral kingdom and a being of creative mind. There it possesses an immense creative soul and spirit power. It finds itself equipped with a new, perfect astral form that endues it with individual, astral consciousness and spiritual feeling, vision and hearing.

Superwilling is attained when the *I* is fully liberated, flooded with the Christ Spirit, and resurrected in the heaven of the Higher Self. Upon resurrection it works with the Divine Cause of creation and projects the essence and prototype of what is desired and willed to be. Superwilling is the term that indicates the Universal Will. Through superwilling the *I* is silenced, and the Almighty Spirit wills through the White Light of that utter silence.

* * *

Prayer is holy communion with God. It is absolute, creative willing in the world of the spirit. It operates on the realm of archetypes. The archetype of what is to be created in the manifest world is brought to the mental and soul realms. This spiritual formation contacts the process of nature and the creative force behind creation, and projects itself to the physical world as physical realities, events and existence. Such creativeness never fails. True

prayer or supreme willing on the realm of the archetypes creates its own answer.

Prayer embraces concentration, meditation and omnipotent, omniscient omnipresence. It is threefold oneness with God. It coincides with the Three Divine Principles that are conceived as the Father, the Christ and the Holy Spirit—the Divine Triad. Even it is conceived as Their life, presence and operation in heaven, in earth and in the human constitution and consciousness.

Prayer that issues from the heart is the mysterious power that penetrates the mind and illumines the supplicant.

Prayer that pours from the depth of the ego is the power that reaches the soul, enlightens its kingdom.

Prayer that pours from the Son of God is the omniscient omnipotence that charges all hearts, changing their current and leading them into the *will that can.*

Things ordered and created mentally through spiritual willing become inevitable facts in the physical world. All things created in the kingdom of the mind through universal willing, and conceived according to Divine Purpose, are fulfilled in the world of matter and form.

To work within the mental and spiritual kingdoms is to directly affect external life and its creation. It is absolutely successful, and insures health, power and prosperity. To work directly upon the physical

for achievement, or to change circumstances, order or operation, is working with a shadow, the reflection of the real.

* * *

Prayer or religion is not an outer ceremony. When regarded only as an outer expression, and denied its spirituality, it fails. Prayer is the creative activity and living love and will of the spirit. It is inner will that enfolds the mind and soul in its intuitive scope. Its outer ritual is created to effect timely satisfaction to the undeveloped, the non-initiate.

In conceiving the Divine Triad we scientifically and philosophically learn about God. If we are to know Him and unite with Him we must live our ultimate conception of Him. The living of this conception, this knowledge, and this unity is immortality. Before one prays he must silence his outer senses and concentrate his mind. He must master the soul, the thoughts, and the ordinary stream of imagination and wild fancy. Devotedly, sincerely, and earnestly he must turn to the within, finding and establishing himself in God.

Prayer begins with devotional concentration—mastery of the mind through directing it completely upon Truth. Through concentrating upon a word of Truth one realizes its inner meaning, essential reality and Divine Purpose. The word of Truth becomes an inner light, a living, heavenly power, a healing, cosmic current and a mental, creative arcana that unlocks the gate of the soul and engenders its divine creative forces and feeling. It resurrects

its higher love, celestial light and holy fire. It causes the outwelling of *human feeling.* This is meditation. Thus concentration resurrects the Divine Mind, the Christ in man, and leads to meditation—experience of the Christ as the Holy Spirit in the soul. As concentration leads to meditation, so meditation results in omnipotent, omniscient oneness with God.

Human feeling is the intelligent force awakened in the soul through productive, spiritual thinking or concentration. It is the spirit living his life in the soul. There it establishes a new kingdom of living love, knowledge and reason that intelligently expresses the mysteries of life—a form of infinitive creative power within the soul. Human feeling actually *knows,* and speaks intuitively in the consciousness and constitution of man.

As human feeling or meditation is the resurrection of the Holy Spirit in the soul, so concentration or free thinking is the resurrection of the Christ in the mind. Both are elevated through universal willing, or intuition. Intuition is the expression of the Father enthroned in the spirit.

* * *

When one is universal; when one is concerned only with what is true and eternally good; his every utterance is a prayer. When one is willing to renounce his personal gain and colors in the presence of what is true and right, willing what is good to be accomplished, that one is the priest of praying.

When one erects the structure of his wellbeing upon the eternal foundation of Truth, and accord-

ing to the arch-form of the Father; when he exercises no personal desire, eager only for the will of God to be done; even his very sighs are fruitful prayers.

The prayer of the *soul of devotion* is the holy incense that ascends to the Divine Presence of God upon the wings of holy love and virtue, assuming the form of Christ.

The aim, purpose and need of prayer is the adoration and devotion that blissfully lifts the *I* to the Godhead.

Concentrating upon his Divine Self, through the art of prayer man pours back through the spiritual cosmical life and current into the consciousness of the Higher Self. He merges to the Universal Spirit from whose glory he once came forth. In concentrating upon the Higher Ego he returns to the Godhead. Just as he prayed himself out of the Divine through individual, personal manifestation, he is to pray his way back to the Divine through individual-universal oneness with God. In the former process he sought his God in involution, in the latter he must seek him in evolution.

* * *

The words: "Whatsoever ye shall ask the Father in my name, He will give it you", point to the prayer that contains eternal purpose. It means that if you commune with the Absolute Mind seeking worldly blessing *for the purpose of perfecting the soul and body, and for the illumination of the mind,* then

the object is the liberation of the spirit within you, which is Myself; for the Spirit within is the Name of Christ. Through its Divine Purpose this prayer is inevitably granted. Such a prayer, through its own cosmical virtue, is its own answer.

If through prayer man seeks the perfection of life, and the Divine Purpose which the spirit is holding in evolution as the consummation of his mission in the world, his prayer is immediately answered, and crowned with the Christ manifestation. The answer is actualized through the power, light and life of the Spirit of Truth.

Furthermore, prayer is inner willing, inner activity, inner accomplishment, and inner construction. It registers in the external world as miraculous bestowal of what we need, what we beseech and what we endeavour. When one truly prays, concentrates, and meditates, he wills on the higher planes as a free spirit and works in the realm of the archetypes, *the realm of Divine Causes*. That is why he causes what is desired and prayed for to manifest in the world of expression.

During the period of spiritual devotion, if one mentally looks within he discovers that his spirit being, the inner dweller, possesses an infinite power. This power liberates him from the limitation of the physical senses. He becomes one with the infinite power of the Creator. He ascends to the realm of will, archetypes and essence. There he spiritually or mentally fashions what is supplicated through prayer. The manifestation in the external world is

inevitable; as inevitable as the flower that springs from the soil because the seed was planted. This is the secret of answer to prayer. To pray is to work with the Supreme Intelligence, accomplishing what is required for the well-being and the glory of the spirit upon earth. According to divine laws and cosmic order, the answer is attained through its own virtue.

The sigh of the Son of God is:

"O Lord, have mercy upon and bless the Divine within me caught in the net of this world. Bless my spirit, O Lord, that it may triumphantly culminate its Divine Purpose in this realm of expression, glorifying the Christ of God.

"O Lord, bless my mind, soul and body for the sake of the spirit within me, the Logos. Let my spirit behold Thee in this life, through actual living, as Thou beholdst Thyself in the Christ within me.

"O Lord, bless me with the spirit of wisdom and love that I may enlighten myself and the world; that I may hold it aloft as a living crystal that reflects as facts and realities Thy will, love, truth, and righteousness.

"O Lord, bless me with the spirit of wisdom and love that I may live it as my life of knowledge, power and faith.

"O God of Light, I plead! Transform me to the light. Let me live the light. Let me know myself in the light—the light that manifests as Thy life, Thy truth, Thy love, Thy will, and Thy presence.

"Have mercy, O Lord, upon my soul. Let Thy Holy Spirit be its benediction".

CHAPTER XIV

I AM THAT

The *I AM* lives through me, glorifying my *I* and redeeming the world.

Through my *I* the *I AM* within me unites with the *I AM* in the world, causing the illumination of the world and the transfiguration of my being in expression.

The Divine Father Principles within me unite with the Divine Mother Principles within the world.

The Divine Father Principles within the world unite with the Divine Mother Principles within me.

This holy unity endues me with immortality and resurrects within me eternal satisfaction—the divine consciousness of my existence.

Through the Christ within me I merge into the *I AM*. This unification transmutes and does not annihilate my *I*.

The *I AM* is my Absoluteness, Life, Love, Liberty and Perfection. It is the Spirit of my identity and my mastery over the self and the world.

CHAPTER XV

THE MYSTIC LINK BETWEEN THE TEN COMMANDMENTS AND THE LORD'S PRAYER

It was paramount for the spirit to descend to the world of personality, the realm of individuality, the kingdom of the ego. Through the unfoldment of individuality he was destined to again become Universal. However, not as he had been, a reflective, automatic, spiritual, light mirror, a center of spiritual, light subconsciousness; but as a God among the Gods, an individual intelligence and consciousness that universally acts, lives and knows. To accomplish this the Ten Commandments and the Lord's Prayer were needed; one for obedience, binding him to earth, the other for love and heavenly liberty.

The Ten Commandments are the realization of the form of earth, while the Lord's Prayer is the realization of heaven. One was given to support the spirit until his ripeness as an earth ego through the path of descent, and the other was imparted to cause his transmutation through the path of ascent. Only through this order of existence is his divine consciousness attained and his individuality made immortal.

The Ten Commandments are the presence of the mind and the *I* in the soul. They bless man as an

earthly being. They protect him from his carnal nature and the destructive elements of descent and earth. They also preserve his life, and prepare him for heavenly perfection and delivery through the Christ.

The Lord's Prayer is the presence of the Christ in the mind and in the *I*, and its various, human kingdoms. It blesses man as an earthly and heavenly being. It endues him with the glory of rebirth. It supplies him with the Christ consciousness, the ladder of ascent. It procures his immortality, and resurrects the Christ in him to the transformation of his world.

The Lord's Prayer is the invisible form of the Grand Man, the form of the Father, the archetype of all forms. It is given through the Living Word; thus it is infinite, unchangeable, eternal. Such is the mystery of the manifestation of the spirit. In transmuting his consciousness and form, man must apply the archetype of all forms, the form of the Father. This is accomplished in living the spirit of the Lord's Prayer.

The Lord's Prayer was given through Jesus, the resurrected Son of God, Who has accomplished the Divine Return, leading humanity to the God of Light, *our Father*. The Ten Commandments were proclaimed by Moses—the sword of Truth with its sharp blade of overwhelming law. Both acclamations were given from the Spirit Christ; one as Law and bondage, spoken from the without, the other as

the Divine Voice of love and liberty uttered through inner realization of God in man.

* * *

Reviewing the human cycle as twofold, the cycle of descent and the cycle of ascent, we are invariably led to the Ten Commandments and their Hebraic giver, the prophet of Mount Sinai, and to the Lord's Prayer and its giver, Jesus, the Christ.

The Ten Commandments were given to strengthen and make perfect man's descent, preparing him to attain individually the Christ consciousness; that in the fulfillment of time, as an individual being, he would realize the Universal God as the individuality, the intelligence, and the life within him, his humanness. They are the laws of physical living and the consciousness of the perfect earthly ego. They are the outer guardians that unite and strengthen the physical constitution and physical hold upon earth. In tracing these Commandments throughout human evolution, we perceive how they pervaded and dominated mankind from time immemorial, even though Biblical narrations refer to them as given officially by Moses, the Great Egyptian Initiate, who through particular destiny became the High Priest of Jehovah, and the leader and liberator of the Israelites.

The Lord's Prayer is the Divine Path. It is given as the inner voice of the spirit, the voice of heaven, love and liberty. It is man's spiritual consciousness speaking its experience on the path to heaven. It is uttered, not as physical laws, but as the realization of conscious oneness with the Father. It is breathed,

not as the descent to earth, but as the ascent to heaven. It is prayed, not to strengthen the earthly ego in his visible career, but to loosen his bonds, to transform his earthly life and power, to liberate him from the Law, and finally to endue him with Christ wings, elevating him to heaven.

* * *

Serious observation proves the Ten Commandments to be the voice of the Spirit speaking from without as the law of perfection and Divine authority of the world, directing and fully guarding man's physical well-being. Through obeying their principles man secures blessing and protection until he matures to the full earthly ego, fulfilling his mission of descent. Only through this matureness is he made ready for the ascent, his heavenly promise. Further consideration proves the Lord's Prayer to be the voice of the same Spirit, speaking from within as the voice of *eternal life, oneness with God, and universal love*—the voice of ascent.

The Ten Commandments were pronounced from the Spirit Christ through the Jehovistic dominion, principles and elements, and in turn were imparted to the Prophet of the Law, Moses, while the Lord's Prayer was declared through Jesus directly, as the Christ's Living Word. Furthermore, the Ten Commandments were given from the Cycle of the "Moon", the soul cycle within the evolution of earth, while the Lord's Prayer was given from the "Earth" Cycle, the Cycle of the ego, adorned with Christ's

presence and His individual manifestation through Jesus.

* * *

Human evolution is the unfoldment of the spirit in the external world through nature and creation. It reaches its height in the perfect man. He is the resurrection of the spirit in the kingdom of expression and in the universe of manifestation. This unfoldment of the spirit, and his resurrection in the cosmos as Lord of will, wisdom, love and form, is what Divine Science names human evolution. In its various cycles we conceive how humanity was issued from its Divine source to the world of expression, advancing onward to its spiritual height. This mystery is the experience of the Christ form, light, mind, and consciousness finding their glory in the Godhead. It operates as a twofold reality, involution and evolution, the descent and ascent of man.

Man is the bearer of the Divine. He took into himself the path of descent and ascent. Thus the absolute consciousness of existence, will and love, that used to pervade and traverse his life as Universal Mind, comes to live in him as his individual mind, consciousness and being. He is both the lesser and the Higher Self. The Higher Self is his true identity, and the lesser self is the physical expression and centralization of that identity. It was divinely necessary for the lesser self to appear first in the world of expression and form. Thus the Higher Self

could declare and live itself in the world as its mind, salvation, immortality, stability and God.

In the fulfillment of time, God, the Father, begot Himself in the world of expression as the Christ. He is mentally perceived as God conceiving Himself in His creation as the Son of God. It is the Father, yet the Son; the Father unknown because He is His own Son in manifestation. "I am in the Father, and the Father in me", said Jesus.

This is why man is both the lesser and the Higher Self; why he is both the instinctive man and the Son of God. In his physical descent he is the instinctive being, and in his ascent, the Son of God. His descent was guarded through the Laws pointed out in the Ten Commandments. His ascent was made possible through the appearance of the Higher Self, the Christ, in the world, which consciousness is attained and fashioned in the human constitution through the Lord's Prayer.

Man is the spiritual and physical nature combined, the spiritual and physical consciousness intertwined. During his descent, his physical nature is paramount and the spiritual is dormant. During his ascent, his spiritual nature is resurrected and the physical is transmuted. Within himself he contains heaven and earth. Heaven is his higher consciousness and constitution, and earth is his lesser consciousness and constitution.

His form contains the animal, vegetable and mineral kingdoms of earth, as well as the human

kingdom, his spirit being. For this reason, in resurrecting his form he resurrects the world, and in living his true being he immortalizes nature and creation.

Therefore, the Ten Commandments were given him as the voice of the spirit, its presence in the world and its laws, to keep him on the right path. The Lord's Prayer was made for him as the Divine Sun that transforms his earthly constitution and consciousness, resurrecting his earthly ego to the Higher Ego, and liberating him from the Law. Because of his unique formation this event is actuated as the redemption, the transformation, of the world.

* * *

The state of immortality is the resurrection of God in His creation as the Son of God. This is attained in the human kingdom. Evidently the immortality of man is the resurrection of the Higher Self in his consciousness. Through this superact the physical consciousness is transmuted and man lives as an individual and universal being, functioning on all planes of existence. This resurrection of the Higher Self in the world is the transmutation of its realm. It transcends the illusion of time and space, the sense of division and the conditions of polarity. In the eminent circle of this glory, the crystal of nature no longer reflects the lesser self. Instead, it becomes the living mirror of truth, the presence of the Higher Self.

Man as the lesser self was created by the Higher Self, the Christ, that He may be conceived in the

womb of nature as His external presence. Through this law of unfoldment the Christ crowns creation with individual intelligence—man—who is aware of the spirit of nature and creation as his own inner and outer identity. The eternal purpose of this is the redemption of nature and creation through the presence of the Spirit Christ, through the realization of eternal truth.

* * *

The ascent of man does not crush nor annihilate the law, consciousness, purpose and power of descent. On the contrary, it transforms them, it immortalizes them. They are immortalized by the Christ birth in man attained through the Lord's Prayer. Within the consciousness of the Holy Spirit the laws of descent, alluded to through the Ten Commandments, and the principles and substance of ascent contained in the Lord's Prayer are unified in their inner and outer purpose and reality.

Inner survey proves the above statement to be an actual fact. Weighing the deep meaning of both sacred utterances on the scale of harmony and divine wisdom, in accordance with the principles of life and human consciousness, we find they balance each other perfectly. Furthermore, it is revealed to us that in their core they are identical.

It is surprising how the law of physical existence and the spirit of love and liberty are one in essence and serve the same purpose. Law and division lead to the presence of the spirit and necessitate oneness

with it; and liberty of the law and love constitute the life of the spirit and the triumph of eternal and universal oneness. The spirit itself is present in nature and creation as the Lord of their realm and the oneness that underlies their apparent multiplicity; thus its presence issues the law that leads to the Godhead.

There are seven great principles in the Lord's Prayer. They perfectly conform to the order of the Ten Commandments. Even the realization of the Son of God of His Divine Father, which is uttered as the inner cry that crowns the Lord's Prayer, balances and is one with the great utterance that heads the Ten Commandments.

The Law confronts one as outer authority, restraint and order. It is the sign that man is regarded as imperfect and in need of supervision, leadership, protection and perfection. It is the consciousness of separation from God.

The spirit of liberty and love speaks its living word and sheds its healing light from within. It is the consciousness of perfection, higher unfoldment and universal attainment. It is the sign of oneness with God.

The voice of the Law: *"I am the Lord thy God".*

In the above Commandment the eternal voice speaks from the without to earthly man, reminding him of his Divine identity. It impresses upon him that the Father is his True Self, the Lord of his

being; that it is God, not his earthly ego, that is the object of his earthly search, mission and journey.

The voice of the Spirit: *"Our Father which art in heaven".*

In the above Petition the *I* realizes his oneness with the ALL. Through his own unfoldment he knows that God is the Father of all humanity and all that manifests. Freely he utters his consciousness of the Divine in the depth of his being. In that depth he declares God, "our Father".

"Heaven" means the inner spiritual depth of man, as well as the higher planes and Divine Consciousness of existence. Its realization is gained through transformed earthly consciousness.

In the depth of both Commandment and Petition we realize the Absoluteness of God and experience oneness with Him.

The voice of the Law: *"Thou shalt have no other gods before me".*

In the above Commandment man is informed by the heavenly authority that God is omnipotent, that all manifestation is the Name of God or His infinite presence. He is requested not to create any foreign gods on earth; instead, he is to realize that God is the ALL in ALL. He is the only Name there is.

The voice of the Spirit: *"Hallowed be thy name".*

In the above Petition the spirit realizes the absoluteness of God in His creation. He conceives and

declares God in the without as He is in the within. To him all manifestation—nature, creation and being—is God. He is one with that God. This is the holiness of the Name of God, and the liberty and omnipresence of man as a living center of the Almighty.

In the depth of both Commandment and Petition we conceive the omnipresence and omnipotence of the Inner Intelligence of life and creation.

The voice of the Law: *"Thou shalt not make unto thee any graven image . . . . Thou shalt not bow down thyself to them, nor serve them".*

In the above Commandment the voice of the Law warns man against creating a kingdom for himself in the world, unless it is the eternal, beautiful and perfect kingdom of God. He must not fashion his environment and civilization apart from the Divine Kingdom. He must not create images, false imagination, and void expression of the things of heaven nor of the things of earth to the loss of the Ego. His must be the existence, the life and the expression of eternal Truth. Otherwise, to him God is an annihilating law.

To live a perfect and immortal life he must conceive, realize and live the Truth of God as his kingdom, life and civilization. The only authority to revere and worship is the Spirit of Truth.

The voice of the Spirit: *"Thy kingdom come".*

In the above Petition the spirit realizes that the life of God pervades earth as well as his own con-

sciousness. It is God that lives in him and in the world; God's will that emanates from him as his creative life, character and principles, and in the world as the world's light, kingdom, standard and goal. He lives and finds his being in God. He longs to experience the spirit of Truth everywhere. To him God reigns in earth as He is glorified in heaven.

In the depth of both Commandment and Petition we understand it is the kingdom of God that fills heaven and earth, that crowns earth with heaven, and transmutes earth to heaven.

The voice of the Law: *"Thou shalt not take the name of the Lord thy God in vain"*.

The name of God is used as the arcane power that *wills*. It is the Supreme Will in expression, given man as the Living Word or universal form. If its mystery is revealed, it can be converted to a power of will that never fails. Here the voice of the Law forbids the misuse of the Name of God or the misuse of divine power. It prohibits the human misuse of the Universal Will; i. e., its use as an outer expression entirely egotistic and mostly to serve aggrandizement, without discrimination.

The voice of the Spirit: *"Thy will be done"*.

In the above Petition the spirit within realizes it is God's will, and not his will, that transforms and immortalizes creation. *All that is* must be brought to expression through divine purpose and motive. He utters this realization as the absolute glorification of God in existence.

In the depth of both Commandment and Petition we perceive the will of God as the great Divine Factor and Universal Mind that leads evolution and pervades and sustains its cycles.

The voice of the Law: *"Remember the sabbath day, to keep it holy . . . .*

"Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee".

The Fourth and Fifth Commandments balance the voice of the Spirit, *"In earth as it is in heaven".* Their power and order bring what is in heaven to earth, to man's consciousness, through the period of meditation, "the sabbath day", and the spirits of his ancestors, "thy father and thy mother".

"Remember the sabbath day to keep it holy".

The Sabbath Day is the expression of the kingdom of heaven on earth. It is the presence of the Will of God that rules in the cycles of earth, working in earth as it works in heaven, manifesting as the process of time tuned with Eternity.

In this holy period man completely surrenders to the spirit, and earth opens its portals to heaven. All that is worldly is silenced in this day. What is Divine takes possession of the consciousness, the period, the activity and the manifestation of Earth.

During this period of divine rest man is expected to meditate upon his God, and to open himself that

the kingdom and will of God may dawn upon him and animate his existence.

"Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee".

In olden times, prior to the coming of Christ, the ancestral spirits used to pervade, inspire and even take effective expression in the descendants, even to the fourth and fifth generations. The secret of receiving heavenly blessing, power, and inspiration rested in having harmony with one's ancestors. This was achieved through reverence, obedience and devotion.

One used to reach the heavenly plane and receive higher blessing and psychic powers through the consciousness of the spirits of his ancestors. Also he was harmed and condemned through the same source, according to the nature of his ancestors and the manner of living they had pursued.

This evidently was the cause of ancestor-worship which still pervades many parts of the Orient. Also this explains the mystery of the Bible narration speaking of Methuselah, and others, living to an excessive age. In truth it really points to the period during which the consciousness of the great spirit, the head of the forefathers, pervaded, inspired and to a certain degree directed the lives of the descendants.

Also the Bible speaks of Abraham conferring his power and bliss upon Isaac, and Isaac conferring

his power and the power of his father upon Jacob. This mystery was accomplished through the channel of ancestral attachment of the descendant to the forefathers. This attachment was made possible through the light form, the astral form, and the form of the ego, that was interwoven into the blood.

This occurred because man was separate from the Higher Self and did not possess the *Christ Spirit* in his earthly consciousness. The most significant spiritual consciousness he possessed, and which led him to the heavenly planes, was the spiritual consciousness of his ancestors. After the Christ event we all became directly centered and connected in Christ as our Higher Ego, He becoming our direct path and linking spirit to the Godhead. This freed us entirely from the spirit, karma and racial consciousness of our ancestors.

In the Fourth Commandment we are led to realize and become one with the will of God in the heavenly cycle that for a certain period takes possession of earthly expression, and we are extended the opportunity to realize the Divine in the higher consciousness of mankind and in earth. Furthermore, through the Fifth Commandment, the heavenly power is conferred upon us in our earthly consciousness, as it is in heaven, through the channel of ancestry. Thus both Commandments carry us from our duty to God to our duty to earth. Through both we transport the Divine Consciousness to our physical existence and fellowmen.

The voice of the Spirit: *"In earth, as it is in heaven".*

Through the above Petition the spirit within conceives the Name and the Kingdom in the will, as the Christ and the Holy Spirit are conceived in the Father. Through this utterance he transfers the Holy Triad to his earthly constitution and consciousness. From the heaven of the Higher Self he brings the Divine Triad to the kingdom of his earthly self. It is done for the complete transformation of the constitution, the total resurrection of the spirit in the world, and oneness with the Christ.

In this Petition the Son of God asks that the will of God may take complete possession and have perfect rulership upon earth as it is in heaven, in the human kingdom as it is in the Divine Consciousness. He asks that the Divine Nature may take hold of his life and of the kingdoms of earth, pervading both; that the Divine Purpose and impulse may reign throughout all existence—in what is manifest and in what is travelling through the process of formation.

In the depth of both Commandments and Petition we find liberation from the limited consciousness of earth, and glorification through the will of God given us as pure Christ Spirit in the kingdom of earth and in the human consciousness.

The voice of the Law: *"Thou shalt not kill".*

In the above Commandment the voice speaks as the law of life preservation, guarding the constitu-

tion that the spirit may not be hindered upon its evolutionary path of individual, universal living. Finally this helps to actualize the perfection and transmutation of the physical body.

The voice of the Spirit: *"Give us this day our essence bread"*.

Beside the preservation, protection and perfection of the physical form, in attaining this Petition the inner dweller, the Son of God, achieves immortality of consciousness in this world. Through this he realizes that his form of expression, if spiritually nurtured, can be transformed to the form of the Father, its higher counterpart, the Archetype of all forms. The transformed physical form exists and intelligently and consciously lives on all planes of existence.

Immortality is the transformation, or the resurrection, of the consciousness of the individual to the Absolute Consciousness. In this the individual does not lose his individuality. Instead, he resurrects it in the consciousness of the Universal Spirit. It is the mystery of the Father living in man, or the Christ enthroned in the world. It is the mystery of perfection.

In the depth of both Commandment and Petition we find the consciousness of immortality elevating the manifest world to its essence, truth and archform.

The voice of the Law: *"Thou shalt not commit adultery"*.

In the above Commandment the voice of authority prohibits the misuse of love and the creative forces, the forces of formation, growth and propagation. In the depth of its meaning the spirit condemns egotistic, lustful living. It prohibits the creation of division between man and the Divine, and the degeneration of heavenly love. It eradicates the life of hallucination caused by that assumption. It instructs man to preserve his Light Form holy and pure, that the God of Light and Love may center His effulgence there as He is centered in the celestial Sun. This is the means of illumination, perfect creation, progress, happiness, bliss and power.

The voice of the Spirit: *"Forgive us our trespasses, as we forgive those that trespass against us".*

In the above Petition the spirit is awakened to the fact of universal consciousness, perfect illumination and expression, and Divine love. It is the occurrence of perfect forgiveness, in whose fold is contained liberation on the invisible and visible realms. This awakening transforms the force of formation, growth and propagation that composes both parts of the Light Form. It is the magic liberation that makes man one with God and one with his fellowmen. This bliss of purification is attained through love, righteousness, goodness, and Truth.

In the depth of both Commandment and Petition we discover illumination, higher love and universality. In both God is glorified in man. He lives within him as his purity, and effects him on the with-

out as his liberty. In both we realize the height of formation, growth, propagation and creativeness.

The voice of the Law: *"Thou shalt not steal".*

In the above Commandment the voice as outer constraint prohibits the weakness of temptation; the temptation to live without orderly, constructive labor or through destructive activity and low functioning; thus reducing the human mind, privilege and consciousness to brutal, irresponsible existence. This Commandment leads to the purification of the soul, and aims at its resurrection as a human Divine soul, the soul of intelligence, creativeness and constructiveness.

The voice of the Spirit: *"Lead us not into temptation".*

In the above Petition man realizes oneness with God in the holy of holies of his soul. In its sanctified kingdom he finds the power, the light and the glory of God. He attains mastery over life, opposition, polarity, and cause and effect.

In the depth of both Commandment and Petition we find the same balance, the same unfoldment; one being arrived at through the power of the Law, and the other through the realization of oneness with God within the soul.

The voice of the Law: *"Thou shalt not bear false witness against thy neighbour".*

"Thou shalt not covet thy neighbour's house . . .".

This voice speaks one great living word through two Commandments that concern the mind and the soul of the individual.

"Thou shalt not bear false witness against thy neighbour", is the law that deals with the mental activity of the ego. Only as a mental being can man bear witness or record an occurrence. To speak truthfully or falsely is also mental action; one being righteous, the other evil. This law prohibits misuse of the mental power, man's higher faculty, and commands him to free himself of mind falsehood.

"Thou shalt not covet thy neighbour's house", is the law that deals with the soul activity of the ego. As a soul being man covets possessions. To desire and work toward possessing things is righteous, but to covet the property of another, scheming for its possession in an unlawful manner, is the misuse of the lesser power of the ego, the astral power.

Because the ego is of mental and soul nature, two Commandments were given dealing with man as an ego or person. This is the reason that it takes two laws to balance with the last Petition of the Lord's Prayer, *"Deliver us from evil"*.

The voice of the Spirit: *"Deliver us from evil"*.

In this utterance of love and liberty the spirit within, realizing his oneness with God, asks his final delivery, his rebirth. This is the transmutation of the mind and soul of the earthly ego, and his rebirth as the Higher Ego. "Evil" is another name for earthly ego, the ego which believes in division, dif-

ferentiation and separation, the ego that went astray from the path of the Divine Sun to the path of earth.

There is one delivery only from the consciousness, sense and power of this ego. It is the delivery from the lesser self to the consciousness, life and power of the Christ. This is attained through mental and soul purification, which includes the purification of the mental-light and physical forms and consciousness. This mental and soul purification is requested through the Ninth and Tenth Commandments, and is truly realized and perfected through the last Petition of the Lord's Prayer.

In the depth of both Commandments and Petition we find mental and soul liberation, and spiritual transmutation and perfection. It is the consciousness of being truly human.

The mystic link between the Ten Commandments and the Lord's Prayer is perceived through the conception of the mystery of the spirit functioning as the son of man—the spirit of descent—and as the Son of God—the spirit of ascent—and finally finding himself in the same God as the supreme purpose and identity of both.

CHAPTER XVI

THE SPIRITUAL SIGNIFICANCE OF THE LORD'S PRAYER

In beseeching his heavenly Father through the Lord's Prayer, the son of man realizes his oneness with God, humanity, and all creation. In that holy presence he cognizes that through his adoration all creation bows in worship to the Eternal One, and through the worship of all creation his sanctified and resurrected soul pours forth its Divine offering.

During prayer we reach God only through love, through adoration, through consuming and reverent devotion. In the White Light of Divine Consciousness we are made one with Him, one with each other, one with the spirit of humanity and one with the spirit of nature and creation.

Through this heavenly ecstasy, through this happy loss of the self only to find it in God, we fit God's consciousness to our life, His love to our heart, His spirit to our being. We are resurrected in His omnipresence, His heaven. In that blessed moment all is made whole, holy and perfect; all is declared absolute.

In the holy presence of the Divine Spirit abides peace, love, happiness, and bliss. Through prayer the Spirit of God is resurrected in man, blessing

him with mastery, perfection and happiness. Only through prayer does humanity vibrate the Spirit of God in this world. Only through human, religious co-operation, through spiritual outpouring, can this world and its kingdoms be transformed to a realm of eternal happiness.

During prayer the physical senses are subdued and silenced completely. In that holy moment the spirit is freed. It soars to the higher heavens, and being in conscious oneness with God it redeems the soul, sanctifies action and renders physical life perfect. Through this transfiguration man as an individual spirit unites with the Godhead. After all, it is through prayer that the personal self is transformed and regenerated.

* * *

The Lord's Prayer is the manifestation of love—the Christ's spirit in humanity. It is the Christ's holy breath, given humanity as the historical fact of His coming to earth. It is the Lord's supreme seal of love, impressed upon the heart through the Living Word, making the heart a holy kingdom.

The Lord's Prayer must be made a subject of devout and lofty meditation. It is certain that the inner consequences of concentration and meditation become outer habit, reality, action and achievement. Therefore, one should strive to make its universal spirit and order his outer consciousness and behaviour.

Through the twofold structure of this celestial supplication Christ Jesus, within the life of oneness,

love and universality, forges His constitution and consciousness into the living being of humanity. Through its artful design and concealed spirit and harmony He elevates our spirit to His spirit; He illumines our mind through His mind; He exalts our soul to His soul. Through its potency He ignites our creative prana with His Christ White Light, and interweaves His form of will and expression into our physical being.

By praying the Lord's Prayer as it is given He confers upon us three blessings: Through conforming to His Commandments we unite with Him, and He lives in us. Through perceiving God in all things we are made one with each other. By realizing that God is our Father we are made one with Him, beholding and knowing Him in heaven and in earth.

Through the first half of this holy message He directs us to the three degrees of Divine Love. He enables us to love God in the Christ consciousness, thus realizing Him in the Name; to love Him through the consciousness of the Holy Spirit, thus realizing Him in the holy kingdom; and to love Him in the very consciousness of the Father, thus realizing Him in the will.

Through awakening to these various degrees of love, by finding ourselves in the Father we are made one with the Christ; by living the Holy Name we manifest Him as our cosmic reality; by declaring the kingdom we possess Him as our life; and in becoming one with the Universal Will we reveal Him as our supreme identity.

The second half of this holy message is so constructed that when we acquire the essence or substance bread we are glorified one with the Father in our *physical consciousness and constitution;* when we express universal forgiveness we know Him and are made known in Him through oneness with the God of Light in our *mental light form;* and when we seek and find God in our *soul* we are made holy in the Universal Spirit. Crowning it all with the Christ love, which is directly brought to the ego in the last petition, He made possible our resurrection one with Him, transmuting the *ego* and elevating the world to heaven, thus enduing us with immortality, the goal of our human path.

* * *

When Christ, traversing this world within the consciousness of Jesus, saw the imperative necessity of true prayer, He fashioned through human language the *Divine Path.* Conceiving the Universal in the individual, and centering both in man for the purpose of exalting him to the glory of the Son of God, He conferred upon humanity the synthesis and spiritual source of all prayers, the Lord's Prayer.

He composed it according to the basic laws and principles of life and the universe. He spoke it to the manifest world according to the constitution of man and therefore within the consciousness of being. It presents the cosmic man, the presence of the Father in the individual, and the eminence of Christ in the world. Its several divisions correspond with the essential parts of man's constitution. For

this reason when it is prayed rightly and lived it evokes his various states of being, transmutes his form, and initiates him to the Universal Consciousness, enduing him with conscious oneness with God. Christ gave it as the Divine declaration through which the Son of God enunciates the will of the Father. In it He revealed the mystery of the Divine Triad. He declared it as the arcane power and triple key that unlocks man's Divine consciousness, revives his celestial memory and admits him to heaven. The arcane powers enveloped in the Lord's Prayer are taken from the heavenly treasury of the Holy Spirit, the Divine Mind.

Christ gave the Lord's Prayer as the Divine Path that returns man to his heavenly abode. If devotedly contemplated and exercised, it will revive man's Divine memory and resurrect his higher being. Through its heavenly vibration he actually conceives the Father of Light as the Christ within him. Without challenge the Christ gave it as the *supreme wisdom* through which the Divine Soul, the Holy Mother, fashions man to a Son of the Most High.

Through the Lord's Prayer the Inconceivable God conceives Himself in humanity as the Christ, the Sun of Truth and Righteousness, glorifying Himself in the outer world, and transmuting physical life and human descent to their most supreme virtues. This is the transformation to spiritual life, and a direct ascent to the kingdom of light, immortality and eternal happiness.

* * *

Peace be unto you.

Divine calm and eternal peace are states of unity with the Godhead. In that harmony feeling is selfless and thinking is liberated. The spirit is free from thoughts of personality or division. He is free from his own manifestation, even his personal well-being. Now he is glorified in the consciousness of absolute oneness, enjoying the beatitude of the Son of God within the life of the Supreme Eternal One. Heretofore, he sought the Eternal in the transitory, oneness through division. Now he finds both in the depth of his True Self and through the oneness of being.

When with such calm and peace, animated with consuming love to God, one seeks the Spirit of Truth, Intelligence and Being in the holy of his holies, as well as in the temple of the world, then he is truly praying.

When he surrenders completely to the Holy Presence, utterly renouncing the self, willing that God, and God alone, shall reign supreme in his mind, constitution, and consciousness, then he is truly praying.

When one humbly worships at the shrine of the Holy Self in the temple of the spirit, God, the Absolute, lives in him as the Christ. Within him the Inconceivable conceives Himself as the Logos.

When the heavenly forces of love and righteousness arouse the Divine flames—the fires of kundalini—the prayers of man, by virtue of his Divine Purpose, are transmuted to meditation and creative

willing on the heaven of the First Cause. In that sacred moment the Christ crucified within him is resurrected as the Christ of God, the Christ of the cosmos, the Christ of man.

The life of the illumined is a state of conscious, active unity with the Divine on the various states of existence. It is the state of the spirit of meditation, willing and transmuted action.

Through this inevitable Christian rebirth, through this transfiguration and Divine consciousness, the inner spirit, realizing his sonship with God, cries with celestial fervor:

"Our Father".

The inner voice sighs its realization of unity with God—a unity without beginning, that ever was and ever shall be; a unity that embodies in its Godhead all humanity.

The spirit within declares God from the heart of creation and sings the praise of the Absolute in the world of manifestation. Now as the Son of God he conceives the Inconceivable as Father, himself becoming the spirit of oneness of all. Now the harmony of God—realizing Himself in man as He is in the universe—chants its own melody of immortalized creation, the eternal song of rebirth:

"Which art in heaven".

This phrase indicates that man has conceived God in his loftiest conception and highest aspect, his

inner kingdom, his Higher Self. This holy communion is declared through the Divine breath: *"Our Father which art in heaven"*, and actually accomplishes on all planes of existence the spiritual glorification attached to all the petitions that follow.

By meditating upon the spirit of this verse one is elevated to the consciousness of the Father.

"Hallowed be thy Name".

This Christ breath of adoration, acclaiming God in the without, is evoked by conceiving the Divine aspect of the Deity, the Father, in the heaven of man. It is the Principle of the Father as the Father of the universe and the Higher Archetype of *all that is*. This Absoluteness of Being, that operates as individuality, *as the consciousness that knows,* is conceived as the *Higher Self* in man, as the *Spirit Christ* in the universe. It functions within as the Divine Mind, *the spirit and essence of thinking,* and without *as the cosmic manifestation, creation in general, and the multiplicity of being.* This Principle is active in life and in the universe as the Intelligence that pervades, sustains and glorifies creation.

God, the Father, is the universal archetype of everyone. Oneness with God is the supreme goal awaiting us through the unfoldment of the Christ within. The Father is the Eternal Name of Being of the universe and man. He is conceived and experienced as the Christ, the cosmic reason. Christ is the Name ascribed to God manifest.

The Name is the Inner Intelligence in manifest activity. Also it constitutes one's Divine mission. It is thinking glorified; feeling resurrected; and will made perfect through action. It is the spirit in activity. Here it signifies the Supreme Intelligence in absolute, manifest, productive action. It is God, the Absolute Mind, glorified in His creation.

The Name is like unto the seed that contains the essence of its species. According to his eternal mission and spiritual form, when one has absorbed into himself the Divine essence, the creative will, and the Divine nature, he is then sealed with the Name of the Father. He becomes a Divine seed that holds within it the Divine nature and purpose, the creative will as a whole, and the kernel of life. Planted in life he is ready to manifest as a cosmos and its Lord, as the Name of God. From the very beginning of evolution he was planted in pure Christ consciousness.

Herein is embodied the mystery of the Name of God within man, that eventually causes man to return to the Godhead, through the path of involution and evolution, the path of Divine growth. This Holy Name is the Divine Testament within whose sacred mystery the I AM has sealed his Deity, and the spirit, the *"I"*, in return has pledged himself eternally to the Father. The Name stands for the cosmos, the world, creation and man.

For man to experience his Eternal Name or to behold his Divine identity is identical. According to his Divine memory he experiences the oneness of

the all; and within his Eternal Name, according to his highest illumination, he understands the Allness of the many. During such exalted feeling man lives and beholds himself and creation through the consciousness of the ALL.

To experience his Eternal Name man must stamp its infinite and sacred mystery upon creation. Thus the virgin spirit glorifies God through impressing his Divine seal in the world of manifestation. Without losing its property or quality the seal conveys its content and writes its mystery upon the face and within the heart of all existence. Such is the mystery of being human, yet Divine; of being spirit, yet an active creator in the physical. Such is the mystery of the omnipotence of the Divine Triad and the Son of God.

"*Hallowed be thy Name*"; that is, let the without be as it is in the within; may the without and the within be one, erasing the veil of "sin", division and differentiation, rending the veil that held humanity beyond the holy of holies of its Lord. Let the inner life of oneness and absolute unification pervade outer existence.

In the glory of this supreme declaration, it is no longer: "This is myself, and that is yourself; this is mine, and that is yours". No longer is life divided to be analyzed, conceived and digested; nor the oneness of being reached through the multiplicity of creation; nor truth arrived at through polarity. Instead, God is known in His manifestation as He is in His Absolute Being—the Spirit of Truth and One-

ness. He is glorified as the Allness of Being of the universe, nature and creation. Only the glorious universal-individual life of God lives in the heart of man, in the kingdom of the world, and in the empire of nature and creation.

"Hallowed be thy Name". There is only one consciousness, one mind, one conception and one objective. It is the consciousness, mind, conception and objective of God.

In meditating upon the spirit of this verse, the petitioner over-rules outer existence, and transmutes the world of expression.

"Thy kingdom come".

Through meditation upon the meaning of this mystic verse, one resurrects the life of God within him as his own creative, regenerative impulse. The kingdom, or the life of God, is the *Holy Spirit* in humanity.

It has come. It has come because God is the All in All. It has come because God's life fills all, pervades all, and sustains all.

The kingdom of God endues the inner life with immortality, with the power that creates, with the life that lives by itself, from itself, itself identified. The kingdom of God in man is the Cosmic Consciousness operating as individual consciousness, which, besides being all knowledge, is immortal.

The kingdom is realized because God lives His Universal Life in the cosmos, individually reflecting

it through His will as the life, laws, order and form of existence. This is attained through the Absoluteness of God. Through this glorification the life of God lives as the immortal, inner kingdom in nature, creation, the world and man.

Awakening to this Principle of the Divine Triad —the Principle of the Holy Spirit in man—renders one able to spiritually chant that exalted verse of power:

"Thy will be done".

The will of the Father is His presence in the universe, in nature, and in creation as the Creator. It functions as the kingdom, the Name, and the archform. While it is the form, it seems formless; while it is pure essence, nevertheless, it floods and sustains all forms; while it exists as a kingdom that seems concentrated and individual, still in itself it is infinite and universal.

The will of God flows from His Spirit as the truth and principles of existence, as the kingdom and the Name. It is His life, love, universe, power, perfection and truth. That which evokes this celestial song and declaration, that which weaves this divine music to the spiritual atmosphere, is the manifestation and conception of the Universal Spirit as the Principle of the Father in the spirit of man.

The consciousness and presence of the Father is the inner will that creates and sustains the universe, that causes involution and evolution, that exhales

and inhales the omnipresent, evercreating, everglorified life, expressing the kingdom and the Name.

In order to give life, order, perfection and immortality to His created universe, God wills His existence into that universe, and in that will He lives and exercises His dominion. *This is the state of the Father.*

Through infinite intelligence and love, that operate by virtue of His own being, He conceives His Absoluteness in His universe as its omnipotent, omniscient individuality. *This is the state of the Christ* —God, the Father, conceiving Himself by Himself within existence, thus becoming the Son of God glorified in His creation.

The power through which He conceives Himself in the universe, and with which He sustains and immortalizes it as His own being, is the Universal Mind or cosmic soul. *This is the state of the Divine Mother Principle, the Holy Spirit.*

When this created universe arrives at the glory of God in individual expression within its various realms, the universe is beholding its ultimate expression in the world of manifestation. *This is the state of man.*

This is the reason that creation is transformed to a life of supreme love through the Great Sacrifice. Through the Christ living in man, the world, and creation, through the Great Sacrifice, the life of God is given wholly to the universe. Only through this life does the Spirit of Creation sustain the universe. This is the omnipresent, omniscient, omnipotent con-

sciousness of the Spirit that lives by Himself, from Himself, and through Himself, an identity that befits the Spirit of Truth.

The creative will of the Creator, who pours out Himself to give life to His universe, becomes the mission, Name, divine purpose and goal within the created cosmos. Thus we arrive at the mystery of the origin and existence of man, the bearer of the will, the kingdom and the Name.

The life, principles, laws, order, formation and identity of the Glorious Being, that flow to the cosmos through the creative will, become the image, Name, life, kingdom and activity of the Creator. All are centered in the spirit of their Creator, and constitute the infinite, omniscient, omnipotent life and manifestation of existence. Through the miraculous operation of the cosmos they emanate the life-reality within them, molding it into the Archetype of the Creator.

Through this the life behind the Archetype becomes an inner impulse, which man manifests in the universe as the multiplicity of creation. This is why creation, with its multiplicity of things, naturally lives out and becomes identified with its First Cause.

God lives in creation as the Supreme, Universal, Creative Will within. For this reason *the will of God* pervades and permeates all the cosmos. Creation itself is the expression of that supreme will in the prismatic mirror of nature; the will being the Divine Purpose that produces all purposes. Herein

lies the mystery of the one purpose producing the multiplicity of being, and the One Almighty Spirit conceiving His life and oneness in the multiplicity of the many, that manifest from His Own Supreme Self.

The supreme intelligence in man calls each of the kingdoms of the world by its creative name, the creative name being the inner will or purpose embodied within the object as its spirit identity. The essence of the creative name is that which before the beginning caused the object to come into existence, engendering it through its inner fire, its First Cause, and evolving it into its Name.

This multiplicity of Names is rooted in the will of the Father. This asserts to us the inner oneness that underlies the many, and explains how the many are the manifestation of the will of One Divine Creator.

The mission of each object is the life which that Supreme Father has invested within it as its original nature, which it serves and carries on in the sea of life. Therefore, the Name, the kingdom and the will are one in essence and in truth. Because of this the illuminati trace *all that is* to the Supreme One, and through the many find and unite with the God of All.

Meditation upon the will enables the spirit of the meditator to create freely in the world of archetypes, and to speak into existence, according to Divine Purpose, what must manifest for the Eternal good

of all. Thus meditation upon the will brings on in the world of creation the kingdom and the Name.

Now we conceive how the Name contains, represents, and brings to our consciousness the Christ Principle.

The kingdom contains, represents and brings to our consciousness the Holy Spirit.

The will contains, represents and brings to our consciousness the Father Principle.

They are the Divine Triad manifest in the world and in man.

Now we understand how the Father lives in man as his spirit, functioning as his will in the world of creation; how the Christ lives in him as his mind, functioning as his thinking; how the Holy Spirit lives in him as his soul, functioning as his feeling; all manifesting through his physical deeds. This manifestation is man, ruling earth's kingdoms.

"In earth as it is in heaven".

Now by virtue of the conception and manifestation of the Deity in the higher spiritual life of man as the Three Divine Principles, the Father, the Christ, and the Holy Spirit, or the will, the Name, and the kingdom, these Principles cause themselves to be conceived and manifested in his ego, transmuting him to the Son of God.

"In earth as it is in heaven". Through this spiritual baptism man is born from heaven. Actually

he becomes the son of heaven, as erstwhile he was the child of earth. This spiritual baptism with the Divine Triad causes his transformation and spiritual awakening. Through it he augments his earthly consciousness and power with a heavenly consciousness and power. This enables him to be a free, immortal being, a lord of knowledge, love and will. He is now a center of omnipotence, an ocean of infinite abundance, an illumined mind, a star of glory, a sun of ever-living, ever-creating light.

"In earth", is in the person himself, in the *I*. Furthermore, it indicates the human constitution and consciousness, and the earth as an individual planet, apart from the sun, yet revolving about its centered glory, one with the solar system.

"Earth" is the state of individual manifestation, expression and centralization. Through earthly consciousness the universally conscious spirit becomes individually conscious; and in perfecting his individuality he finds his true universality, consciously uniting with his God.

"As it is in heaven". Now the spirit of the meditator experiences the will of God in his earthly ego, his individual constitution and consciousness, as it is in the higher heavens and as it is in his universal consciousness and arch-form.

Before one can realize the will of God in his personal self and consciousness, he must realize it in his Higher Self and consciousness. Through the will the Divine Triad, that finds absolute realization

in the inner consciousness of the individual, descends to his earthly life, understanding, feeling and consciousness, becoming his experiences, his realization, and his human knowledge and power.

"As it is in heaven". Before man can conceive and live the life of God, he must receive Him through the Christ Principle. Before he can consciously love God, he must be divinely loved. God must conceive, deliver and resurrect Himself within him, glorifying him through that transformation. He must possess spiritual unity with God through the life and light of Christ. Only through the Christ impulse can he awaken the life and love of God while he is still an earthly ego, living as an ordinary human being.

"In earth as it is in heaven". Only in this manner can man consciously gather into himself the Divine Light and make it his own. Through this Divine Communion, through this spiritual baptism, he transforms himself from a physical, earthly being to a heavenly being.

* * *

Through earnest meditation upon the Lord's Prayer we conceive how the universal and individual states of living are included in its twofold contents. In his first and highest meditation man is blessed with the presence and power of God as the Holy Trinity within his pure spirit state. During his second meditation he welcomes the Omnipotent Glory and All-pervading Spirit to himself as an individual being. He resurrects the Divine Triad

within his various states of being. The four petitions of the second fold resurrect within his human form and ego the spirit of the first fold, his first and highest state of meditation, his human identity as the Christ Jesus. This endues him with complete rebirth and enables him to enjoy immortal resurrection.

He carries the Divine Principles to his consciousness and various forms or states of being. First he brings the Divine Principles to his physical form; then to his mental light form; then to his soul and lastly to his ego. Through this exalted achievement, and according to the cosmic laws and order, he molds the Holy Three to the physical four; thus manifesting the Divine in the physical.

The three sublime declarations that constitute the Divine Triad in the Lord's Prayer, and bring it to manifestation in one's higher consciousness, form the first half or its crown. They are connected with and penetrate the four petitions that follow and constitute the latter half.

The declaration, *"Thy will be done in earth as it is in heaven"*, is the channel through which the Sublime Presence descends from the Higher or Universal Consciousness to the individual consciousness of the earthly ego. The will includes the kingdom and the Name. In other words the Father includes the Holy Spirit and the Christ, and causes them to manifest through His omnipresence, omniscience and omnipotence.

"Give us this day our essence bread".

As a being of expression and a spirit of manifestation, the meditator in inner and outer consciousness now welcomes the Divine Triad to his lesser constitution. After being baptized with the spirit of the Divine Triad in his inner being, he receives it into the various forms of his earthly *I*. His ego of earthly manifestation is crowned and flooded with the Father, the Christ and the Holy Spirit. They now constitute his consciousness and being.

In meditating upon the spirit of *"Give us this day our essence bread"*, the Divine Triad is ushered into the physical constitution and consciousness, as the presence of God in man's physical existence. The Father Principle is resurrected in his physical constitution, establishing the Arch-form within his form as its ever-enduring prototype, order and expression. This Divine Father Principle functions in the universe as well as in man as the Divine Mind, as the presence, love and form of Christ.

In the physical state of existence man awakened to his individuality. Through his physical constitution and form he became conscious of himself as an individual, personal being. This occurrence laid the foundation for him to awaken through spirit consciousness as an individual being in the spirit world. Through initiation he awakens the cosmic reason, the Christ, in his personal mind, constitution and physical form. This transforms his life of desire to a life of universal willing, and the physical form to

a form of will and intuition. It effects complete purification of the physical man.

The "essence bread" is the cosmic reason, consciousness and form. When attained it secures physical well-being and victory over the world. It is the form of the Father, the Arch-form of all creation, given to physical humanity and earth as the form of Christ. It is Universal, yet individual. This form is the bread of life that satisfies eternally, that causes wealth, power, health, happiness, and perfection.

As all things spiritual have their physical counterparts, so each petition of the Lord's Prayer has its physical realization. By acquiring the spiritual phase, we attain inevitably in the external. As an object is reflected in a mirror, so spiritual powers held by the mind before the mental crystal of nature mirror back their physical expression to utmost perfection.

Spiritual realization and creation, when presented before the mental mirror of nature, become our daily circumstance and holding. All the experiences that dawn upon us through sympathy or challenge are the reflection of our spiritual and soul realities.

In possessing the Father Form, the essence bread, we possess the Christ form and consciousness, as well as the cosmic reason and consciousness—both being identical. Then all physical blessings and necessities are added to our environment and commanding power. By possessing the Father Form

there dawns upon us healing, perfection of the physical form, mental illumination, infinite and co-operative prosperity, true wealth, and even liberation. Only through this method of attainment are blessings secured and made immutable, rendered ours through *renunciation.*

According to this Divine Law our Lord, when on earth, pointing to heavenly things said: *"Seek ye first the kingdom of heaven and all these things shall be added unto you".*

In truth, by virtue of heavenly attainment, all earthly things are granted inevitably. They become natural, spontaneous outwelling and undeniable possession.

In connection with this subject we observe that material prosperity, constructively arrived at, is vital to the life of the spirit and his mission on earth. Through earthly blessings man not only subsists on this planet, working out his Divine Purpose, but he becomes a great center for the evolvement of various earthly kingdoms, that pour into him and become one with his vibration, consciousness, and form, thus evolving into higher states of existence. Through man's taking of food, air, raiment, and the elements he interfuses and interweaves their life-process into his own existence, making them one with him. Finally, he elevates and gives them higher birth through his unfoldment. Through direct communication they surrender to him. This interblending results in the spirit's highest attain-

ment. As these kingdoms of expression evolve through man's unfoldment, they constitute his mysterious, natural and creative ladder of ascension, the Divine Path.

Through this meditation one works inwardly upon his physical form toward perfection. This distinctly causes purity, healing, mastery of the world of expression, prosperity, and immutable centralization in the God of the Cosmos as a manifest God. *It resurrects the Father Form and Principle in the physical form.*

"And forgive us our trespasses, as we forgive them that trespass against us".

As one conveys will to his thinking by inner, systematic reasoning, so through constant meditation upon this petition he carries the Three Divine Principles into his light form. Through this transference *the Christ life is irradiated and established in the mental-light form.*

The kingdom of Universal Intelligence is conscious of no division and knows no sin. By transporting the Divine Light to his individual light kingdom, one illumines his mind and transforms his power of thinking. Also he is able to transmute his memory, change his character and transform his habits.

In transmuting his mental-light form to its spirit counterpart, its higher principle, he creates determined resolutions for which he finds absolute satis-

faction and re-inforcement in the core of his being; thus living the eternal good.

"Forgive us our trespasses", is connected with the transformation of the greater half of the mental-light form. This half contains the light ether and the reflective, creative ether. *"As we forgive them that trespass against us"*, is connected with the transformation of the lesser half of the mental-light form. This half contains the life ether and the formative life ether.

The mental-light form is the center of exchange, vitality, creativeness, propagation, growth, memory and character. It is the medium between all that manifests. It is the living vitality that charges thoughts and mental force across the border. Through the mental-light form man is able to reach his fellowmen with his good or malicious intentions, through using his physical or personal magnetism, force, and order. The light form also transfers all thoughts and occurrences to the universal records, commonly known as the Akashic Records or the Book of Life, making them actualities in the Light Archives of the universe. It causes a wrong against man to become a trespass against God, and an act of goodness to become worship to Him.

When one commits a wrong against his fellowman, it registers in his own soul and in the soul of his fellowman. It is recorded in the individual, it is true, yet the individual ego exists in the presence of God, and God lives in the ego. Therefore, the wrong which is committed against man as an indi-

vidual spirit is committed against the Spirit of Intelligence and Life; although in truth there is no darkness or sin in the presence of that Divine Spirit.

"Forgive us our trespasses, as we forgive them that trespass against us". In meditating upon the inner meaning of this verse of universal bliss, consciousness, light, and power one establishes himself consciously in God. He also understands the mystery of himself as the medium between God and his fellowmen. The inner living light of this verse floods the meditator and illumines his constitution and consciousness with the Christ Light—the Light of love, oneness, purity and liberation. He immediately realizes he and his fellowmen are one being, identified in one God, living one glory, the glory of resurrected humanity. He understands that no one has sinned against him, nor has he sinned against anyone. He realizes that in truth there is no sin or evilness. Life is absolute, whole and perfect. Anything personal and divided does not exist, unless it is the truth of living. Otherwise, it is passing phenomena, the sting of the law that drives him to the manifest God. He realizes that in his heart, soul, and mind he blesses and loves his fellowmen. Instead of enmity, he is ready to give all in his power for their benefit and happiness. He comes to the inner conclusion that none can hold malign thoughts or unfavourable feeling toward him. He lives the life of ALL; he blesses all, he serves all with the power and the spirit of the eternal good. His individuality is made universal.

Through the act of forgiveness he is emancipated from any connection with the one who sinned against him. Unless one forgives, he finds himself attached to those who erred against him. There is a direct channel between himself and them through which he receives even their dark clouds and destructive storms to his tranquil atmosphere. He is unconsciously invaded and influenced by their vibration.

What is forgiveness of sin, unless it is the erasure of its memory and the transformation of its traces within the soul, mind and light form? Forgiveness of sin is complete when man also transforms the imprint of its ignorance upon the light discs in the storehouse of nature. The first forgiveness mentioned is accomplished by the Christ life and power within. The second is made actual through the omnipresence of the Father and His manifestation in the universe. Already both events have been accomplished and made life realities. The Great Divine Voice has cried its tidings in the midst of the victory of light: "It is finished, it is finished".

In conclusion, through higher meditation upon this verse man truly serves his own good. He transforms his light body and liberates his lesser self.

"And lead us not into temptation".

As through *meditation upon essence bread,* the Father Form, has brought the Divine Triad to the *physical constitution* and consciousness, and resurrected the arch-form in the physical body; and as *meditation upon forgiveness* brought the Divine

Triad to the *mental-light form,* the Christ form, latent in man, resurrecting the Christ light in that region; so *meditation upon freedom from temptation* brings the Divine Triad to the *soul* and resurrects in its kingdom the Holy Spirit.

The soul is the particular kingdom of the Holy Spirit. It is the Divine Mother Principle that endues with natural greatness, incessant action and creativeness. Its mastery is very difficult; some are led to believe it impossible. It may seem so to the physical man who approaches it through his personal self, for the personal self increases the flames of the soul. It is possible when God leads man to the kingdom of the soul through Divine consciousness, meditation and noble love. One is able to master his soul if he advances on its path through devotion to Truth, Divine love and light, renouncing egoism, personal desire and expression; and at the same time remaining the soul of activity and constructiveness.

The kingdom of the soul is never still. It is only ruled through inner depth, calmness and oneness with God. It offers no stable platform or support. Within it man must stand upon the power of his own Divine life and rhythm, as upon an unshakeable, eternal foundation of Truth. He himself must be the support. The soul life is like a surging stream that can be mastered only through strong movements of the swimmer.

Feeling—like and dislike, love and strife—is rooted in the soul. The soul can construct or destroy.

It gives or consumes life, depending upon the will operating within. Will must rule in the kingdom of the soul if the Holy Spirit is to manifest its glory in man's creative region. The soul must never become an ocean of desire nor a burning sweep of strife.

If man lives as a personal, cut-out being temptation burns in his soul and brings disaster. If he lives the universal life, then love, constructiveness and purity transform his world.

Man is tempted in the life of the soul because it is the throne of power from which he can affect the whole world. While dwelling in its kingdom, if he does not become transfigured, he will be crushed by its tumultuous forces.

"And lead us not into temptation". The translation that conveys truly the meaning of this petition is restrain us from entering temptation or protect us from temptation or shield us that we may not be submerged by temptation.

Complete victory over the soul is attained in resurrecting the Holy Spirit in its Kingdom, as the spirit of will and absolute realization. Wavering mind and hesitating personality can never win in that region. Abounding determination, foundation in truth, and divine willing are necessary to carry one on the wings of victory in the soul region, enabling him to overcome the astral demons and his own personal and fiery feeling.

Mere affirmation is insufficient in the kingdom of the soul. Although one's affirmations are experi-

enced at once in the astral world, the experience cannot be relied upon. It is subject to immediate change upon second thought or affirmation. The environment in the soul kingdom is the expression of what is held in one's mind or nature. In the astral kingdom if one assumes that a rock is bread, immediately the rock is changed to bread in his presence.

He must let the soul world display its creation in his presence, while he is neutral and absolute in his own spirit. He must enter the kingdom of the soul expecting God, and God alone, Truth, and Truth alone, to be found there. The soul, instead of being the vortex of temptation, the trying power, will be found the seat of holiness, perfection, victory, divine power and Truth. Through the holy presence of the spirit of Truth the soul is transformed into Divine Intelligence, the all-knowing consciousness of Truth, and sentient feeling is transmuted to human feeling.

Human feeling is the feeling that intuitively knows; it constructs a form of infinite, creative power within the soul, that intuitively discerns what is true in life, itself becoming the human consciousness that knows, that righteously judges the standard of being. It does not destroy nor disturb the soul; rather it builds up a kingdom of living knowledge, productive faith, and constructive love, and through its process expresses intelligently the hidden laws, qualities and Divine Purpose of existence.

Through this realization not only are the Divine Principles experienced in the soul but the creative mind, the spirit of power and wisdom, the Holy Spirit, is fully resurrected there, assuming its place in its own kingdom and thus transforming the soul. Through this miracle of perfection man becomes instinctively divine.

"Deliver us from evil".

After the Divine Triad has descended to the consciousness of the meditator as an individual earthly consciousness, after it has become his life, intelligence, soul, and expression, he is ready for the complete rebirth awaiting him in the perfection of life.

After the Father Principle has flooded the physical constitution and consciousness, and the Christ Principle has filled the soul, causing transmutation, one arrives at complete regeneration, delivery and resurrection.

He is no longer the instinctive man, nor the lower self. He is now the Son of God in consciousness and ready for his Christ delivery. First he is delivered from himself as an "evil" or earthly ego. His next step is his release from personal glory. On the summit of his achievement and in the heart of self-glorification, he renounces all consciousness of self, wealth, glory, and personal righteousness, fully convinced it is God within him, and not his earthly ego, that has won his spiritual resurrection and eternal form.

The ego is the creative center of life, love, intelligence, and expression that was projected in nature as the presence that in the fulfillment of time gives birth to the Christ in the world. The ego is the mental image and expressed word of descent of the Christ.

"Evil", or the spark that went astray, means earthly ego or the self that endeavors to create or image a consciousness apart from God. *"Deliver us from evil"*, signifies the awakening that effects the Divine Return. It is the dismissal of the consciousness of separation, differentiation, strife, cause and effect, and the adoption of the Universal, yet individual, Consciousness and living.

In this resurrection or rebirth God becomes the ALL in ALL in the life of the delivered one, and he is made the Divine center of the Almighty. He lives, yet not he, for it is God Who is now glorified in his center of life and being.

The ego or "evil", being endued with Divine Purpose, was made a state of self-consciousness, self-knowledge. He is the center of awareness of being and divine self-identification. He is the soil of individual living in which the Higher Self implants its will in the world of expression. He is so fashioned that through him the Higher Self creates its own ways and brings on its purpose in nature and creation. He has been named evil because through the influence of the various lesser lords, who were important factors in his formation and existence,

he strayed from the Sun Kingdom for the purpose of creating a kingdom for himself; although within the fulfillment of the laws and the art of creation that kingdom would not be realized unless through the inevitable manifestation of the *Sun of Life and the God of Light* within it.

This event is actual, and is cosmically referred to as the Great Sacrifice. Even though humanly understood as the Christ crucified or embodied in man as his earthly self, nevertheless, from the individual viewpoint it was named "evil".

The ego is called a spark because he is a mental consciousness, arrived at through the activity and co-operation of the Lords of Form and Life and the lesser lords of light, and through perceiving light in the physical. It was realized in earthly life through inner and outer realization of sight. This human seeing or earthly vital perception conducted man to self-knowledge.

To see is to be an earthly being. Seeing is actual earthly feeling. It is earthly consciousness and understanding of the self. The history of physical sight and the history of man becoming a conscious earthly being are identical.

The ego constituted himself as an earthly object when he began to consciously know. Then he mixed himself with earthly fire and its spark of light of knowledge, which gave him self-awareness.

Beholding that spark in himself he called it *I*, identifying it with himself in knowing himself

through its light. This spark is not the real ego, that is, man; but it is the centralization of egoistic awareness of being, used for the service of the virgin spirit on the path of descent and self-consciousness. Because *I*-ness is the state of division, partisanship, and self-infatuation, when the virgin spirit made it his own center his act was called evil or "the fall".

The song of the spirit upon taking egoism into himself is like unto this:

"I am passing through selfishness; but my aim is unselfishness. On this path I know that unselfishness is realized only after drinking the cup of the personal self.

"I am passing through a life of division and separation; but I purpose expanding to the Godhead on this planet. The life of polarity enables me to contact an universal and divine realization of the Real Self.

"Assuming the path of knowledge through life experiences, I am preparing myself for eternal happiness. Through wedding the Divine Light in my earthly schooling I am made one with the Universal Mind".

"Deliver us from evil". Meditation upon the spirit of this verse effects full realization of regeneration, and accomplishes one's identification with the Christ through his second birth, his birth through the word of Truth. It affixes in the spirit consciousness the Father, the Christ, and the Holy Spirit, as the life

and presence of the spirit. It illumines the mind with absolute realization of Divine sonship. It animates the soul, inspiring its utmost depth with universal, yet individual, immortality. It conceives the physical consciousness of God in man. In truth, the physical man does not live; it is God that lives in and through him, immortalizing his existence.

Through this rebirth, the Higher Self is delivered in man, liberating him from his lower nature, and transforming him to the Higher Self in accordance with true individuality. This transformation does not annihilate his life or consciousness. Rather they are expanded to the Universal Life and Consciousness of the Father. In this prayer delivery from "evil" signifies the total and significant awakening of the Divine Triad that makes mankind immortal.

Through this delivery man is declared a Lord of wisdom, love and will. Through this liberation he attains his human goal and accomplishes his Divine achievement. This rebirth revives his Divine memory and restores his heaven. He is no longer the lower ego, the earthly *I*, but his own true identity, the Christ. His world, form, constitution and consciousness have been transmuted and made whole, holy and perfect.

Because he is now born as the Christ, it is of great bliss to the petitioner to meditate upon his absolute oneness with Christ, using the words of power and sublime Christian victory, the arcana of the Christian Initiation: "I live, yet not I, but Christ

liveth in me, in whose resurrection I am resurrected".

In this realization he must walk the path of eternal life. He is transformed to the Christ of the Cosmos; Christ and Christ alone, lives in him, blessing and crowning humanity.

"I live, yet not I, but Christ liveth in me".

The spirit of man now lives the Christ of God. It is not erasure of the self; on the contrary, it is its glorification.

* * *

NOTES ON THE LORD'S PRAYER

It is comprehended how the Lord's Prayer when lived is the Divine Path of Christian Initiation. In itself it contains the Initiation of the individual and of the multitude in general. It is the Christian Initiation of the elect and the human race en masse.

We observe how man is graduated through its seven degrees of rebirth; how, in resurrecting in him the Three Divine Principles, making them his individual life, consciousness and personality, it transmutes his thinking, feeling and willing, and moreover transforms his physical, light, soul and spiritual forms. Through such Initiation he becomes intuitive, a Lord of will, mind, wisdom and compassion. Spontaneously he lives the Christ life and love. Although individual, he possesses Universal Consciousness and Mind, unification with God.

Each verse is a living, divine seal, containing the essence, purpose and power that effect a certain spiritual unfoldment.

The Principle contained in *"Hallowed be thy Name"*, works on man as a manifest being, and unfolds the Christ life and consciousness.

The Principle contained in *"Thy kingdom come"*, affects the inner life and impulse, unfolding the creative force of the Holy Spirit.

The Principle contained in *"Thy will be done"* operates on the ego and on the invisible physical process and essence, that constitute the arch-form concealed within the physical expression. It unfolds the Father presence and nature, transforming man to a Lord of Will.

According to the basic principles of ancient initiation, these verses of power perform within man the three great degrees of rebirth; the rebirth of the physical, "fire initiation", the rebirth of the soul, "water initiation", and the rebirth of the ego, "spirit initiation".

The path to this threefold rebirth is the path of concentration, meditation and omniscient, omnipotent omnipresence. This sacred undertaking results in the transformation of his thinking, feeling and willing. It also changes character, resurrects latent faculties and dormant power, transmutes personal memory and revives spiritual memory, crowning the individual with the ethereal diadem of intuition.

The last four supplications of the Lord's Prayer, charged with the spirit of the first three supplications, effect four important degrees of *rebirth*. They influence man as an external being who possesses inner intelligence, outer personality and form.

The first of the four brings on his rebirth as a physical being, rendering him a being of life and truth, possessing perfect expression.

The second makes him a vital being of light, constructiveness and supercreativeness, a being who possesses mastery over the mind and life.

Through the third as a soul being he becomes a being of love, harmony and holiness, possessing astral mastery over the laws that surge in creation.

Through the fourth as an individual or mind being he becomes a Lord of the *I*, a sun of understanding, and is immortalized in his self-consciousness. He is transformed to a spirit of cosmic activity, vitality and creative will.

The results of the above regeneration are purification, illumination, inspiration and omnipotent omniscience or oneness with God; thus the Three Divine Principles of the first half of the Lord's Prayer directly work upon the Four Principles of the second half. The higher kingdoms of the Godhead, from the universal consciousness, penetrate and animate the kingdoms of individual consciousness and expression—the physical, light, soul and *I* kingdoms. The higher kingdoms work within them and transform them to the kingdom, form and consciousness

of the Christ Spirit. This is the mystery of conferring upon man the divine birth of the Christian Initiation.

Consider how the Lord's Prayer contains the seven divine steps of progress by which humanity and man, as an individual, achieve spiritual progress and ascend to the divine life and consciousness, through which they merge into the life of God from whence they descended.

It is noteworthy that through the very same steps the Divine life pours into the various states or principles of existence and of man, transmuting and perfecting the world.

SUMMARY OF THE LORD'S PRAYER

"Our Father which art in heaven".

Through mystic union with the Absolute Inner Intelligence, the spirit of man arrives at true realization of his sonship with God. This realization of oneness cries within him, "Our Father". It is a state of pure spiritual consciousness, identical with the state which is mystically named *"Vulcan", or transformed "Saturn", the state of the Father.* This state is yet to be attained by the world at large, when this planet reaches the stage of "Vulcan".

"Hallowed be thy Name".

This verse embodies the realization of perfection in the without as it is in the within. The multi-

plicity of being has consummated its multiple mission, and life is conceived now as absolute oneness. The Name of the Father, His presence and declared identity, now pervades and envelops the world as the actual manifestation of the Christ Principles. Now the Father is present in man as He is in the cosmos.

All that manifests—nature, creation, the world and man—is now realized as whole, holy and perfect. There is only one reality and one presence. It is the absolute reality and omnipresence of God. This state of spiritual manifestation is identical with the state which is mystically named *"Venus", or transformed "Sun", the state of the Christ.*

"Thy kingdom come".

The life, consciousness, and power of God are now working in the without as in the within, operating within man as his own Divine life, consciousness and power. This is the realization of the Holy Spirit, the creative, universal mind, in the life, constitution and consciousness of man as it is in the cosmos. This is the state of spiritual feeling, the state of the creative soul and divine, living love. It is identical with the state which the mystic-occult names *"Jupiter", or transformed "Moon", the state of the Holy Spirit.*

"Thy will be done".

Through this evolvement the divine nature, the creative impulse, works freely on the without as it is

in the within. It pervades the human kingdom and floods the cosmos, effecting within man the actual realization of the Father. It is the state of living the pure spiritual life, as intuitive mind and resurrected soul, within and through the form. This state is identical with the perfect *"Earth"*.

"Earth" finds perfection in its elevated state of existence which the mystic names "Vulcan" or the Father glorified in earth, or earth glorified in the Father. The same experience is true of "Saturn", "Saturn" being earth in its spiritual beginning—a state known in earthly existence.

"In earth as it is in heaven".

The Name and the kingdom are contained in the will. Thus through the will, accomplished in earth as it is in heaven, the Three Divine Principles—the Christ, the Holy Spirit and the Father—are harmoniously brought into the life and constitution of the individual. Through the fulfillment of this verse the Divine Triad descends to the manifest form of humanity. In physical existence it lives directly and actually, in order to wholly manifest in the world. Glorious is the mystery of human consciousness and will identity. God is glorified through the manifestation of His will in humanity. Through grace, as the Universal Will, He dwells now in man's physical constitution and consciousness, mental-light form, soul, mind, and earth individuality.

"Give us this day our essence bread".

Through this evolvement man brings from his heaven the Three Divine Principles—the life of God conceived in the cosmos—to his physical existence and constitution. Through transforming the physical constitution, all the physical counterparts of the divine life, glory, perfection and power in the cosmos are added to man. The result is perfect living, true wealth, liberation and purification of the sense body. This grace resurrects in the form the Father Principle, the Principle of Will.

"And forgive us our trespasses as we forgive them that trespass against us".

Evolving to this state, the Divine Principles are brought to man's mental-light form, the basis of life, formation, thinking, memory and rational process. It causes the transformation of the mental-light form as well as memory and character. It also effects forgiveness of sin, and liberation of the lower and higher consciousness. Accordingly it resurrects the Christ Spirit in His own light kingdom and constitution, the light form of man. This is the kingdom of pure mind and the bearer of the White Light.

"And lead us not into temptation".

Through this evolvement man realizes God within his soul. The Divine Principles are conveyed to the soul, causing its transformation and the resurrection of the Holy Spirit in the soul kingdom.

Through the above accomplishments the Divine Triad is brought to the kingdom of the *I*, to all its

forms and states of living. In fact, the Divine Triad is brought systematically to the constitution and consciousness of the *I*.

After the Divine Triad has descended to the *I* as the Supreme Intelligence, causing divine awakening in the *I*, the meditator utters spontaneously the sublime verse of rebirth and liberation, *"Deliver us from evil."*

"Deliver us from evil".

This is the actual birth of Christ within. It is the transformation of the ego and the rebirth of the instinctive man. It is the delivery of the world that makes man one with the Christ and a saviour of the world. Through this evolvement he escapes the self and allows the Christ to reign supreme in his kingdom, as his true identity and intelligence of living. He lives the consciousness that cries *"Not I, but Christ liveth in me"*.

Perceiving the Lord's Prayer According to the Three Stages of Spiritual Functioning—Concentration, Meditation, and Oneness with God, which is Physical, Soul and Spirit Regeneration.

"Our Father which art in heaven", indicates Holy Communion with God enjoyed in the higher consciousness.

"Hallowed be thy Name", infers concentration upon the presence, glory and manifestation of God.

Through this concentration the mind is illumined and freed. It dwells supreme in God, and the Christ is made known in humanity.

"Thy kingdom come", engenders meditation upon the life of God, that contains the Divine Order and Purpose of existence. Through this meditation the Holy soul is resurrected, awakening inner vibration, living light and creative, cosmic harmony that secure healing, perfection and oneness with the Spirit of Life.

Through this meditation the Divine soul conceives the Christ in man, uniting with the Father in the human constitution and consciousness. The Son of God is conceived through unity of the Father and Mother Divine Principles in the holy of holies of the soul.

"Thy will be done", indicates omnipotent, omniscient omnipresence. Through this oneness with God, the Father is worshipped and the Universal Will takes supreme hold of man, bearing God to him as his true identity and being. Through this absolute oneness man is glorified in the Father and is no longer a separate being, leading a divided existence.

Through this power of spiritual perfection the Son of God conceived in the soul is delivered as the resurrected Christ. This delivery renders man a Lord of Wisdom, Love, and Will, a living center of *Christ, the Holy Spirit and the Father.*

Through the order and substance of the Lord's Prayer the perfection, power, fruition and glory of this Holy Communion travels from the Godhead to the constitution of the ego and its various forms.

Through the petition, *"Give us this day our essence bread"*, the Divine Triad pervades and animates the physical constitution and consciousness.

Through the petition, *"Forgive us our trespasses, as we forgive them that trespass against us"*, the Divine Triad pervades and animates the etheric constitution and consciousness.

Through the petition, *"Lead us not into temptation"*, the Divine Triad pervades and animates the soul constitution and consciousness.

Through the petition, *"Deliver us from evil"*, the Holy Trinity pervades and animates the ego itself.

Through this Holy Communion and superact, arrived at through concentration, meditation and omnipotent, omniscient omnipresence, the constitution and consciousness are transformed. The ego no longer expresses as an earthly ego, a cut-out self. Instead, he is made one with the Divine Triad—the Father, Christ, and Holy Spirit—and is delivered as the Son of God.

He is now the Lord of Will—spirit; the Lord of Wisdom—mind; and the Lord of Love—soul.

He is delivered the immortal Lord of the transformed world, Christ Jesus of the human evolution.

HEALING THROUGH THE LORD'S PRAYER

The Lord's Prayer is an unfailing affirmation for healing.

"Our Father which art in heaven".

This elevates the patient to heaven, to the perfect consciousness of Truth, and realizes him in God.

"Hallowed be thy Name".

This realizes absolute perfection and universality in the entire outer consciousness and existence—in all the powers which link him to the world of creation and are related to him as a physical being.

"Thy kingdom come".

This distinctly realizes the life of God in the patient, animating him with purification, essence of healing, health, power, light and regenerative substance, flooding and transforming his constitution and being.

"Thy will be done, in earth as it is in heaven".

This realizes the will, the Absoluteness of God, in the patient, animating, regenerating, rejuvenating, perfecting and liberating him. It is operating in him as it is in the Divine Consciousness and as it is in the Christ. It is flooding and animating him with the White Light. The will of God is establishing and resurrecting in him the very healing and perfecting presence and omnipotence of God.

Now he is made one with the Father in expression, life, and dominion. Now he is regenerated and

rejuvenated according to the eternal purpose of his existence. He is made whole, holy and perfect in God and in man, in heaven and in earth.

"Give us this day our essence bread".

This realizes the true transformation, liberation and perfection of the physical constitution and consciousness. It establishes the very dominion of the Father in this kingdom.

Now the physical constitution is made whole, holy and perfect—possessing the perfection of the Son of God.

"And forgive us our trespasses, as we forgive them that trespass against us".

This realizes the actual illumination, liberation and perfection of the mental-light form and its various virtues. It obtains dominion of the Christ in this kingdom.

Now the mental-light form is made whole, holy and perfect—the perfection of the Son of God.

"And lead us not into temptation".

This actualizes the purification, liberation and perfection of the soul and particularly the supreme unfoldment of the Holy Spirit in its kingdom.

Now the soul is made whole, holy and perfect—the perfection of the Son of God.

"Deliver us from evil".

In the patient this realizes the quickening of the mind and resurrection of the Christ in the conscious-

ness, life, and will of the ego. He is now resurrected one with his Divine Identity. He is now free, rejuvenated and regenerated. He is made the living glory of the Father—supreme, absolute, perfect in God.

Aum-muan.

Declaring God, the Father, in the consciousness of the patient.

Aum-muan.

Declaring God, the Christ, in the consciousness of the patient.

Aum-muan.

Declaring God, the Holy Spirit, in the consciousness of the patient.

Aum-muan.

Declaring God one with the patient. The patient is now resurrected and glorified in God.

THE LORD'S PRAYER PETITIONED AS CREATIVE, SPIRIT FORCE

Beloved heavenly Father,

May Christ be glorified in all humanity.

May the Holy Spirit be the living life of all humanity.

May the Father glorify humanity in the glory of His Will.

May the Divine Triad manifest in every one as it is in Thee.

The transmutation of our physical constitution and consciousness is accomplished now.

The illumination of our light constitution and consciousness is accomplished now.

Now we realize and enjoy the purity and holiness of our soul and the quickening and liberation of our mind in Thee.

Our spirit is resurrected now in Thee as the Christ of God.

Through the sacredness of the Divine Triad we are made one with Thee, Blessed Lord. Aum-muan.

MEDITATION UPON THE LORD'S PRAYER

There is immediate benefit if one meditates upon the Lord's Prayer according to the spirit and form of the preceding explanation. The effective method is to mentally hold upon each verse, to affirm it inwardly, to truly visualize, analyze, and realize its meaning and to construct its spirit within each of the five most important human principles or forms.

The spirit or meaning of each verse must be resurrected in the spirit, mind, soul, mental-light and physical forms and consciousness.

It is advisable that meditation be conducted according to the following or similar method:

After complete relaxation and entire silence of the senses, shifting the consciousness from the life of the physical to the life of the spirit, let the meditator with supreme devotion and heavenly love surrender to God. With deep reverence, earnestness, and sincerity, let him open his whole being to the Divine love and light of the Father. By that inner silence, calmness, and consummate devotion God lives in him, flooding him with His love, light and glory as the Sun floods the open chamber with its brilliance.

Now that the meditator is assured of this true experience and is living in this sublime beatitude, let him spiritually give utterance to the voice of the Son of God. With absolute realization of his oneness with *all that is* let him chant inwardly: *"Our Father"*.

Let the words, "Our Father", realize and vibrate their significance in his spirit, mind, soul, light constitution and physical form and consciousness. Let him realize that in the Divine Consciousness we all become one body, one soul, one mind and one spirit. Humanity is our "Self" manifest, and God is our Father, the Supreme Spirit of Humanity, known to us through the Christ.

Let the meditator realize within his will that the Divine Consciousness lives itself in our individual human consciousness. Let him realize that the Absoluteness of God becomes the individuality and the humaneness of man; that the intelligence, the indi-

viduality and the humaneness of man is the presence of God, His expression of the oneness of all.

After establishing inner oneness with God, let the meditator take the first three verses in turn and meditate upon their supercontent in regard to each of his forms.

In meditating upon *"Hallowed be thy Name"*, let him repeat, affirm and meditate upon the glory of the Name of God in his constitution.

Let it take course in the depth of his being as he meditates as follows:

"Hallowed be thy Name".

"Hallowed be thy Name within my spirit—my inner intelligence and being.

"Hallowed be thy Name within my mind—my inner and outer all-knowing light.

"Hallowed by thy Name within my soul—my creative, undaunted love.

"Hallowed be thy Name within my light form—my creative, constructive, productive power.

"Hallowed be thy Name within my physical constitution and consciousness—my two human expressions of the Father.

"I know that now my spirit, my mind, my soul, my light form, and my physical constitution and consciousness are made whole, holy and perfect. In me they are now the sacred Name of the Spirit Al-

mighty, that has transformed my spirit, my soul, my heart and my being into His own living, creative Name. The Name of God is my identity, my Eternal Name".

After a satisfactory period of inner silence, that allows the living essence and vibration of the Name of God to vibrate, charge and animate his whole existence, let the meditator continue:

"Thy kingdom come".

"Thy kingdom come within my spirit—my inner intelligence and being.

"Thy kingdom come within my mind—my inner and outer life.

"Thy kingdom come within my soul—my creative, undaunted love.

"Thy kingdom come within my light form—my creative, constructive, productive power.

"Thy kingdom come within my physical constitution and consciousness—my two human expressions of the Father.

"I know that now the kingdom of God, His life, and power are actually living in my spirit, in my mind, in my soul, in my light body, and in my physical constitution and consciousness.

"The kingdom, life and power of my spirit, mind, soul, light body, and physical constitution and consciousness now are individually the kingdom, life, and power of God Almighty.

"Through me God directly lives His life in the world. He manifests His kingdom through my will, through my thinking, through my feeling, and through my very actions. I am his living, eternal kingdom".

After a period of inner silence, similar to the previous one, let him continue:

"*Thy will be done in earth as it is in heaven*".

"Now the Divine Triad is descending and finding eternal abode in my being.

"The Name, the kingdom, and the will, combined as the will or the divine nature of God, are living now in my spirit, mind, soul, light form and physical constitution and consciousness.

"In every part of my being I am one with the Divine Triad. The Divine Triad courses in my existence as the will that creates, the will that *can*.

"Earth is perfect formation, so is my being. Therefore, the will of God, the divine creative nature, is living now in my being as it is in the celestial life.

"The will of God is now pervading and having its way in my spirit.

"The will of God is now pervading and having its way in my mind.

"The will of God is now pervading and having its way in my soul.

"The will of God is now pervading and having its way in my light form.

"The will of God is now pervading and having its way in my physical constitution and consciousness, in my utmost expression.

"The will of God, the universal will that creates, rules, and sustains creation with life and immortality, is now universally and individually living and acting in my whole being.

"From my being with its own omnipotence it affects the world, transforming its kingdoms.

"I am whole, holy and perfect.

"I am free, eternally free.

"It is finished, it is finished.

"The glory of the Father is my inner and outer living. I live the Christ Jesus".

This should be followed by a period of inner silence before continuing:

"Give us this day our essence bread".

"In a special way the Divine Triad is resurrected now in my physical constitution and consciousness. Through this resurrection the form of the Father, the Archetype of all existence, is realizing itself in my physical being. It is given unto me as the Christ Form, the bread of life, the cosmic reason and consciousness.

"The will of God constitutes the divine light of my heart.

"My own physical deeds and consciousness are now the power, life, and authority of the world.

"Through my physical existence, which is free, beautiful, perfect, and all-dominating, my spirit transmutes earth and humanity.

"The Father Form, or the essence bread, is realized now in my spirit as the will of prosperity, health and power.

"It is realized now in my mind as the creative word of prosperity, health and power.

"It is realized now in my soul as the creative love of prosperity, health and power.

"It is realized now in my light form as the dynamic energy of prosperity, health, and power.

"It is realized now in my physical constitution and consciousness as perfect personality and constructive deeds of prosperity, health and power".

Here follows another period of inner silence, before continuing:

"Forgive us our trespasses as we forgive them that trespass against us".

"The Divine Triad is now resurrected in my vital form. Through this resurrection the Christ is resurrected in my light form. Now he lives truly

in His light kingdom within me. Where there is light, there can no darkness be. Within me there is no sin. His presence is flooding my consciousness; I am liberated and illumined. My memory and character have been transformed. I hold no enmity. I am free.

"The Christ presence is realized now in my spirit as the Christ of the cosmos, as the will that rules.

"The Christ presence is realized now in my mind as the Christ of man, as the light that creates.

"The Christ presence is realized now in my soul as the Christ of the world, as the love that resurrects.

"The Christ presence is realized now in my light form as the Christ of formation, as constructive, productive energy.

"The Christ presence is realized now in my physical constitution and consciousness as the Christ glorified in the physical, as the Living Word, as perfect deeds, as immortality".

Let the devotee hold a satisfying period of inner silence before continuing:

"And lead us not into temptation".

"The Divine Triad is resurrected now in my soul.

"Now God is leading me to my soul. Temptation no longer entices me in that kingdom. I no longer face personal fire and aggrandizement; instead, God is realized in my soul and His Divine Presence permeates that region.

"My soul is healed and made whole, holy and perfect. Therein I realize the Holy Spirit; I am one with Him now in the depth of my own soul.

"My own feeling is the creative, divine power of wisdom, love, harmony and perfection.

"The presence of the Holy Spirit is realized now in my spirit as the divine will.

"The presence of the Holy Spirit is realized now in my mind as the Universal Mind.

"The presence of the Holy Spirit is realized now in my soul as the Divine Mother Principle, the Principle of Love.

"The presence of the Holy Spirit is realized now in my mental-light form as the Universal Soul Principle, the Principle of Creativeness.

"The presence of the Holy Spirit is realized now in my physical constitution and consciousness as harmony, productiveness, and transmuting love".

Again the devotee should hold a satisfying period of inner silence before continuing:

"But deliver us from evil".

"My delivery occurs when Christ is delivered through my ego. This eternal liberation gives me rebirth and resurrects the Christ within me as my Higher Self, transmuting me to Himself.

"I live, yet not I. My former life has been transmuted, my constitution has been transformed. The

old, instinctive consciousness and form no longer exist in my being. It is the illumined consciousness and form of Christ.

"No longer am I identified with my lesser ego. I am now born to my true identity, the Christ, my Higher Ego.

"Now He is declaring and living my identity. He is my Lord of will, mind, wisdom and love. The Father Spirit is given to the world through me as its God of love.

"Now I am whole, holy and perfect in my physical constitution and consciousness.

"Now I am whole, holy and perfect in my mental-light form.

"Now I am whole, holy and perfect in my soul.

"My mind is the mind of Christ.

"My spirit is the spirit of the Almighty.

"Through the heavenly will, life, and love of Christ I am now the resurrected Son of God.

"I have one consciousness, the consciousness of the Higher Self; one identity, the identity of the Higher Self; one mission, the mission of the Higher Self.

"I am made whole, holy and perfect, one with the Eternal Self, my true being.

"Now I realize that it is not I, but Christ that liveth in me. It is I, yet it is the Christ. It is the

Christ, yet it is I, the glorified, the reborn, the resurrected ego".

For complete realization of that inner oneness, let the devotee declare in the depth of his consciousness:

"I live, yet not I, but the Christ liveth in me".

In this sublime meditation and realization of the Christ Initiate it is necessary that the devotee, absolutely calm and completely centered in the depth of his soul and mind, surrender entirely to the sublime presence of the Godhead. Let the silence be for a period indicated by the inner consciousness, sufficient to completely satisfy the soul feeling.

During this silence, the meditator lives one with the Universal Consciousness, one with his God. Now he is Universal, yet individually conscious. This is the feast of the Son of God, the Christ beatitude.

Here the meditator should hold his spiritual communion with the Christ of God, releasing all the inner consciousness of the Christ latent in him. Let him silence his thoughts and feeling, even his inner activity, and let God be. During the silence the Spirit Christ works upon the meditator, transforming him to the Holy Self. This will be revealed to him gradually as his own identity, resurrecting from his own depths, manifesting to him as his Real Self, and speaking to him with the voice of eternal love: "I am the Christ, your own identity, your True Self.

I am your spirit of truth, your resurrection, your immortality. I am your life and omnipotence". Not until then is man truly identified.

In this state of glorification the God of Being manifests and executes His divine will through the meditator, blessing the world and humanity, and expanding the unfoldment of the Son of God.

CHAPTER XVII

THE CHRISTIAN BENEDICTION

The grace of our Lord, Jesus, the Christ,

The love of God, our Father,

And the universal communion of the Holy Spirit,

Abide with us now and forever,

Aum-muan.

The grace of our Lord, Jesus, the Christ—the heavenly bliss of the divinity of being.

The love of God, our Father—the absolute presence of God in man.

And the universal communion of the Holy Spirit—the conscious realization of the Holy Trinity in our humanity.

Abide with us now and forever—is made actual in us now and throughout Eternity.

Aum-muan—the Father, the Mother, the Son, our consciousness of the Almighty.

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